THE
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OR THE
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THE JÑĀNA-PĀḌA OF THE SŪKSHMĀGAMA*.

BROTHERS IN GOD,

I have taken upon myself to discourse to you, this afternoon, on the Vidyā-pāda of the Sūkshmāgama. There is a prevalent misconception amongst those, who have not had an opportunity of studying the Divyāgamas in the original, that all of them deal with the same class of details, and the same particulars of mystic doctrine. A more serious mistake can never be made. It is no doubt true that each Mūlāgama or Upāgama is capable of the quadri-partite division into the Charyā, Kriyā, Yoga and Jñāna Pādas, and teaches only the basic principles and truths, which make of the Āgamānta a living faith; but it is equally true that each Mūlāgama or Upāgama specialises in its own way, and takes up a particular aspect of the Āgamic doctrine or discipline, and works it out in exhaustive detail, from point to point, in the general setting of the Šivādvaitasiddhānta, with its *tripadārtha* verities and *chatushpāda* programme of *nivritti*-discipline. You may, hence, reasonably presume that the Sūkshmāgama is, as its name implies, concerned with subtler things than are usually the

* A discourse delivered by Mr. V. V. Ramaṇan, F. Z. S. (LOND.), etc., at the Šaiva-Prakāša-Vidyā-Šālā at Chidambaram, (South Arcot District) on the 11th September 1910. The occasion was the opening ceremony of the new buildings of that institution.—*Ed. L. T.*

province of Āgamas in a generic sense, with, in fact, the *sūkshma-avasthas* and *vivechanas*, higher experiences of truths and higher stages of spiritual culture. And, thus, Sūkshmāgama must be regarded as a weighty spiritual document, though I should, at the same time, tell you that Manuscripts thereof, are not frequently to be had, and the few that are occasionally met with, are exceedingly scrappy or fragmentary, consisting only of a meagre number of *paṭalas* and *ślokas*.

A reprehensible tendency with most of our men, in whose families valuable manuscripts of the Divyāgamas chance to be deposited as a rightful legacy or heirloom, is to jealously secrete them from the necessarily prying eyes of enthusiastic researchers and bibliophiles, even when their object is to unearth those holy documents, and either edit them, or give a reliable digest thereof to the reading public, in the form of papers in learned Journals. The consequence of such an unwise procedure, is, the rare works never see the light of day, and, in course of time, become an easy prey to white ants and moths. I make these statements not for the mere sake of making them, but to impress upon you the grave damage we are causing to the propagation of the Divyāgamas, which is daily becoming more and more imperative, by putting an obstacle in the way of their circulation, and allowing the available materials to be invaded by decay and destruction, and to reach positive ruin.

That precious Āgamic florilegium which is known by the name of *Sakalāgamasārasaṅgraha*, includes, amid its garland of extracts, many a choicest flower from the Sūkshma-āgama. Maṟai-Jñāna-Deśika, one of the accomplished commentators on Aruḷ-Nandi-Śivāchārya's *Śivajñānasiddhiyār*, draws freely on the Sūkshmāgama, in the course of his illuminative commentary, when clearing up some of the moot-points of the dogmatics of the Śivādvaitasiddhānta. In the Vīra-Māheśvara literature, which is merely of the nature of specialised exegetics on the higher reaches of the Yoga-pāda of the Divyāgamas,

the references to the Sūkshmāgama are enormous. Further, in the usual bead-roll of the Mūlāgamas and the Upāgamas, and their *śloka-saṅkhyā*, which we come across in the *tantrāvatāra-paṭalas* of the Suprabhedāgama, the Kāraṇāgama, both Pūrva and Uttara, the Kāmikāgama and the Vātulāgama, and in the *dvitiya-parichchheda* of Nijaguṇaśivayogin's *Vivekachintāmaṇi*, a masterly digest of the Āgamānta, a becoming mention is always made of the Mūlāgama, *Sūkshma*, and its Upāgama, the *Sūkshmasamhitā*.

The Sūkshmāgama is also known as Sūkshmatantra, and I have not, so far, met with any copy of the Sūkshmasamhitā, in spite of much search and many enquires. The Sūkshmāgama is a Divyāgama, with its full complement of the four *pādas* or sections, but none of the pādas is known in its entirety, or even, if fragmentary, as organically connected and systematic disquisitions, with anything approaching the character of natural sequence of orderly thought. It is, therefore, clear that we have, in circulation, only disconnected patches of a once very large fabric, and we are only left to mentally visualise the magnificience and character of the ancient building, with the sole help of a few eroded chips, and bits of well-fashioned mosaic. The whole mode of visualization reminds me of what expert zoologists sometimes do, in determining the form and structure of extinct animals of past geological periods, from a stray bone-fossil that, perchance, luckily falls in their way, in the course of their arduous and tireless investigations.

According to the very modest estimate of Śambhudeva in his *Śaiva-Siddhānta-Dīpikā* *, the total number of *ślokas* in the Sūkshmāgama, is ten millions. But the Vātula and other Āgamas, which I mentioned a little previously, estimate the number of *ślokas* in the Sūkshma, at a tremendously higher figure. And yet we can quite believe them, because, as

* The name of the author appears, however, as Sarvātmaśambhu, against the codex of the same name, on page 279 of the "Catalogue of Sanskrit Manuscripts in the Government Oriental Library at Mysore" (Mysore, 1900, pp. 330).

in the case of the Vedas, each Āgama had a number of recensions or *bhedas*, in accordance with the needs of particular classes of Āgamic followers, who used it in widely-separated regions of ancient India ; and these *bhedas* necessitated a varying number of *ślokas* for the same Āgama, from province to province. For, as we know, the Āgamāntins are roughly divisible into the Śuddha-Śaiva followers of Southern India, the Vira-Maheśvaras of Western India and the Pratyabhijñā-Māheśvaras of Upper India, including Cashmere and Nepaul. The twenty-eight *Divyāgamas* and their *Upabhedas* are equally the Scriptures of these three divisions of the Āgamāntins, and we must be proud to feel that our God-Taught Mysticism of the Āgamānta, covers, within its ample folds, the entire spiritual dominion of India, and that its ancient head-centre was none else than that Bhū-Kailāsa, the Land of Śiva-rāja-yogins, viz., Kashmere, with the heaven-kissing Mount Kailās for its spiritualising background. I have tested a number of important mystical works written both by Pratyabhijñā or Spanda Māheśvaras*, and they all quote, in their expositions and descriptions, just the very Āgamas which we hold dear and sacred. The Paushkarāgama and the Mataṅga-pārameśvarāgama, to quote an instance, are drawn upon in the Pratyabhijñā work, The Spanda-pradīpikā, with the utmost devotion and deference. The title Māheśvara or Śivāchārya is assumed by all these three sections of the Āgamāntins, as an outward token of their inner "sanctification-in-spirit", and there are many other points of exceedingly intimate community of doctrine, discipline and spiritual culture, connecting all the Āgamāntins, to enter into which, will be straying beyond my limits for the present occasion. Suffice it to say, therefore, that the varying estimates of the exact number of ślokas in the *Sūkshmāgāma*, stand well-vindicated, and it is hardly just to pit one estimate against another, and draw prejudiced and ill-meaning conclusions, as an European scholar will be only too readily inclined to do.

(To be continued.)

V. V. R.

* These are sometimes also known as *Paramārthavādins.*

THE ŚAIVA-SIDDHĀNTA.

(Concluded from page 64 of No. 2, Vol. XI.)

This system is obviously at bottom a dualism very like that of the Sāṅkhyan antithesis of Soul and Matter with the Yogic addition of a Supreme Soul. Māyā is eternal and *real*, a positive entity coexistent with Śiva. It is not in itself an illusion, like the Māyā of the Śāṅkara school; it is only a means subserving the will of the Supreme to produce illusion, the imagination of a differentiated finite universe, in order that the alienated souls may therein consume their karma and finally reach salvation by realising their unity with the Supreme. In so far then as Māyā is regarded as a means for the execution of the Divine Will, the system may be styled a Viśishṭādvaita or modified monism; and the Śaivas, with the usual Hindu reverence for the blessed word Advaita, lay stress upon its monistic aspect, asserting it to be derived in its gross form from the Pure Māyā. It thus becomes a phase of the Śakti-tattva, a Power of the Supreme. But it seems at any rate possible that this harmony did not exist in the original sources of the Siddhāntam, which I strongly suspect were closely allied to the classical Sāṅkhya-Yoga, perhaps identical with it.

The oldest scholastic text-book of the Siddhāntam in Tamiḻ is the Śiva-jñāna-bodham, composed by Meykaṇḍār about the year 1223. This is a metrical version of 12 Sanskrit stanzas which are derived from the Raurava Āgama, but are sometimes also said to be taken from the Paushkara. In any case they are part of the Sanskrit Āgamik literature, which is the source, whence the Tamiḻ and Kanarese Śaivas directly drew their scholastic theology. The Śaiva cult among the Tamiḻs is of course much earlier than the 13th century, and had a copious devotional literature by the 8th and 9th centuries. The famous poems of the Tiru-vāchakam of Māṇikka-vāchakar frequently use the technical terms of the Siddhāntam—*pati, paśu, pāśa, paśu-pati, māyā, śatti, nādam*, &c.—in their Sanskrit

forms. As Māṇikka-vāchakar lived betweed 800 and 1000 A.D., it may be with probability inferred that for 2 or 3 centuries before Meykaṇḍār Tamiḻ votaries were acquainted with a Sanskrit Šaiva theology from Northern India. But so far as we know, Tamiḻ scholastic theology begins with Meykaṇḍār about 1223; and it is important to note this date, for in the middle of the 12th century occurred that great upheaval in the neighbouring Kanarese country, which dethroned for ever the Jains and made the Šaiva church dominant for many ages there. This fact suggests an interesting conclusion. Šaiva theology in Kashmir reached its culmination in the school of Abhinavagupta about the end of the 10th century. The doctrines formulated by Abhinavagupta are in all essentials exactly the same as those of the Tamiḻ Siddhāntam. We are therefore led to the conclusion that it was from Kashmir and the neighbouring regions that the Šaiva theology came to the Dravidian South, at first flowing in slight currents of incoherent ideas, and gradually gathering force until it swept in a great stream of reasoned thought southward, taking its course chiefly through the centre of India and thence flowing south-east into the Tamiḻ lands. The exact course of this development is uncertain, but that it was in the direction that I have suggested is shown by the fact that the elements of the Tamiḻ Siddhāntam, the Sanskrit Āgamas, and the Šaiva theology of Kashmir are all contained in the Švetāšvatara Upanishad, which was canonical long before the days of Šaṅkara.

The two chief schools of Šaiva theology in Kashmir are those of the Pratyabhijñā and the Spanda. To the Pratyabhijñā our author Abhinavagupta belongs. The late Dr. Bühler, in his Report on the search for manuscripts in Kashmir (p. 80), gave it as his opinion that the Pratyabhijñā was not older than the end of the 9th century. I regret that I cannot follow him here. Utpalāchārya, who wrote in the 10th century a commentary on the Spanda-kārikā of Kallaṭa, who flourished about 850, quotes in this work from Pratyabhijñā text-books as already ancient authorities. The Pratyabhijñā therefore may well have existed

in the 7th or 8th centuries, and, as I have said, all its essential ideas are found in the Śvetāśvatara Upanishad, which is probably considerably older. This conclusion is corroborated by the history of the Spanda doctrine. Between the Spanda and the Pratyabhijñā there is no essential difference: The Pratyabhijñā lays more stress upon the subjective idealistic tendencies which, like the Spanda, it had inherited from the Upanishads; practically this is all that divides them. Now the founder of the Spanda is usually said to be Vasugupta, who must have flourished about 800, as Kallaṭa was his disciple. But Bühler admits that the principles of the Spanda may be considerably earlier. Since then the two schools are parallel in doctrine, they may well have been contemporary from the first, and in their origins are probably very ancient.

If I may be permitted to repeat myself to some extent, I would sum up my conclusions as follows. At some date, possibly about the beginning of the present era, and most probably not later than the 5th century, the inchoate idealism of the older Upanishads was harmonised with the growing belief in the reality of the material principle in nature. The chief literary document in this concordat is the Śvetāśvatara Upanishad, which asserts that Māyā is matter, a mode of thought imposed upon the real consciousness or Self by the will of the Absolute Thought, which is regarded as a personal deity, Śiva, and that this fettered condition is sublated by the free grace of this Deity inspiring the soul to recognise its true absoluteness and essential unity with Him. This body of ideas gradually developed in Kashmir into the Spanda and Pratyabhijñā schools, meanwhile filtering down through various channels into the lands of the Dravidians, for whose ancient cults it supplied a theological basis. The Pratyabhijñā was finally codified about 1000 A.D. In that form it passed through Āgamik and other channels southwards, notably into the Kanarese country in the middle of the 12th century, and reappears at the beginning of the 13th as the basis of the Tamil Siddhāntam.

L. D. B.

A YOGIN IN SAMÂDHI AT NEGAPATAM.

(Continued from page 72 of No. 2. Vol. XI.)

"The Negapatam Yogi"—Where He is!

Some Mile-stones in the Path of Yoga.

THE THIRD MILE-STONE IN THE PATH OF YOGA.

With the meeting of the *Guru*, he has entered on the transition stage. The *Goal* he has to reach is fully impressed on his mind and fairly well described, until he grasps it in the fulness of his Faith. Now he liveth in Faith and by Faith, and the *Guru* leaves him awhile to his own devises! He begins by his own efforts to build the ideal bit by bit and thought by thought. Every thought he thinks now, becomes a "*brick*" which he must utilise or destroy again. He cannot merely reject them, and leave them to encumber the ground. For, as I have said, the *path of light* is at first as narrow as the edge of the Razor, and there is absolutely no room to spare, for useless materials to lie about. Now he finds himself confronted with a new difficulty: He has learnt to think and to make thought; but he now finds he has also to learn how to destroy thought-forms, how to erase the hieroglyphics (the *mystic* picture-forms = *chitra-gupta**) that his *thinking* leaves on the impressionable ether, that surrounds him and permeates him through and through! And for this purpose, he has first to learn to read the picture-alphabets of thought-forms, the poetic "foot-prints on the sands of time". Every earnest thinker leaves his foot-prints on the sands of time, and thus marks out for himself the sacred ground which he will tread in the *grand march of Evolution*. (This is *Mantra-yoga*.)

The Guru teaches him to proceed *straight on the path*, and not be tempted or weedled into those *labyrinthian mazes* that

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* *Chitra-gupta* literally means the 'Warden of the Panorama.'—*Ed. L. T.*

lie across the way all through, attracting the inquisitive wayfarer to enter in, and have a look at the magical turns and forms that stud the mystic maze, to fill the traveller with surprise after surprise, and unending wonders! Herein lies the net that Satan spreads to tempt aspiring souls, and catch them for his own purpose, promising to teach them the art of attaining wonderful powers over the elements. This is the beginning of Black Magic, which the vigilance of the Guru, with the full faith and devotion of the disciple combined, can alone save the pilgrim on the path from falling an easy prey to. Herein comes the benefit of success achieved in *Mantra-yoga*! The Guru is now forced to keep aloof, and leave the novitiate to his own choice: And He, like Jesus, says to his disciple:—"Hereafter I will not speak much with you: for the prince of this world cometh, and hath nothing in me." The *Mantra-yogin* has now to shift for himself, and fight his own battle with the powers of Darkness and overcome them!

To speak the truth in plain language: The laws of the Physical World (*deha-dharma*) begin now to assert themselves; for the novitiate's bungling interference with their laws, under the masterful guidance of the *Guru*, has been too much for them to put up with, and the inevitable *reaction* sets in, bringing with them a serious crisis, which must sorely test and try the novitiate. Here, the only safety for the perplexed *Yogin*, lies in his taking refuge in the *Guru*, and letting Nature's laws run their course. Herein comes the Great Principle of *non-resistence* or *passive resistence*, which the novitiate learns with much suffering and untold pain to himself. This is the *third mile-stone*, where he finds that he could do nothing in the way of following up his ideal, so long as he is encumbered with his physical body, which is both a necessity for success, and a great hindrance on the path!

When he finds himself faced with this dilemma, he reflects, and retraces his steps, and carefully examines the way he has trodden, over and over again. He now finds the many mistakes he had committed in building the ideal, and how unseen forces

have interfered with his building, and shaped the ideal to suit their own natural laws. Thus confronted with the interfering effects of the great but subtle Laws of Nature, he sits down on the Way, and turns round in his mind how to circumvent or overcome them. He thinks, and thinks, and reflects, until he swoons of exhaustion, when his *Faith in the Guru* rises up, and takes him to the holy feet of the Guru, when the body lies exhausted and worn-out! This is a new experience, and a great one! He now learns for the first time "*the secret of thought*"—that he can think and act in a higher plane, without being encumbered by the material organs of thought. He learns the great secret of "*thinking in sound sleep*" (not in dream-sleep, mind!) and hankers after that power. But it came to him not by self-effort! On the contrary, he first experienced the secret, when he had fallen exhausted and could think no more! What is this New Power? This New Secret of thought-power, without the material organ of thinking? In sound sleep, the normal consciousness, becomes "dead", so to say, but the body lives on, recouping itself and gathering strength for its next effort!

THE FOURTH MILE-STONE IN THE PATH OF YOGA.

"Can this state which naturally occurs, be brought about by conscious efforts?"—this is the question of questions, that agitates his mind. The mind thinks, and thinks, and falls out again, in a fainting fit, when the long-cultivated Faith and Devotion to the *Guru within his heart of hearts*, rises up, and leads the soul once again to the feet of the *smiling Guru*. The Guru's *smile* burns up the *subtle knot* that ties the soul to sense-and-thought-perceptions, and now the novitiate feels a buoyancy of spirit and freedom, which he had never before felt!

"The still small voice within" rises up in musical cadence, and sounds the first note, in *parâ-vâk*, of the *mantra* which, in the open words of *vaikharî*, sounds as follows: *Mûlâdhâraikya-nilaye! Brahma-granthi-vibedinî!*"

This is a Greeting to the *Guru*, who unfastened the *knot* known as *Brahma-granthi*. "O, Thou seated in *Mûlâdhâra*,

that loosened the *knot of Brahmâ*! "—the power and force of Physical Nature's Cosmic Law, that tied my soul (the inner consciousness that discerns things in their true nature, in the light of tho Spirit) to sense-and-thought-perceptions, and made me helpless to perceive anything without their aid!". Concerning the use and function of *Brahma-granthi*, the following pathetic appeal of the Statesman-Saint *Tāyumānavar* * to *Devi*, would and should serve as an eye-opener, to all those who cannot perceive it for themselves. Says the Saint in piteous appeal to Devi:—

> " பூதமொடு பழகிவளர் இந்திரிய மாம்பேய்கள்
> புந்திமுத லான பேய்கள்
> போராடு கோபாதி ராக்ஷசப் பேய்கள் என்
> போதத்தை யூட ழித்து
> வேதனை வளர்த்திடச் சதுர்வேத வஞ்சன்
> விதித்தான், இவ்வல்ல லெல்லாம்
> வீழும் படிக்கு உனது மௌனமந் திராதிக்ய
> வித்தையை வியந்து அருள்வையோ!
> நாதவடி வாகிய மஹாமந்த்ர ரூபியே!
> நாதாந்த வெட்ட வெளியே!" †

> " O, Thou that art of the Form of Mahāmantra! and
> That which transcending, is the Infinite Space Beyond!
> The deceitful Brahmā, the master of the four Vedas,
> Hath caused me all these woes, destroying my soul-perception
> By the hobgoblins of sense-and-thought-perceptions,
> That fight with me, like those devils arising out of the Powers of Darkness:
> I am helpless and woe-begone: Prithee, teach me
> The Secret of Thy thought-and-mind-transcending Science,
> And help me get out of the grip of these monsters!"

Such the prayer and supplication of the novitiate at the fourth mile-stone in the Razor-Path of Yoga, wherein he learns to ask for what he really wants from the true *Guru*, whose holy vision has fixed his soul to the one loving thought of realising

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* The Sanskrit form of this name is *Mātṛibhūtešvara.—Ed. L. T.*

† This occurs in *v.* 8 of the மலைவளர் காதலி Section of Tāyumānar's Canticles.—*Ed. L. T.*

his ideal! This is his first step in Initiation, and he who has been duly initiated, thus into the mysteries of the Yoga-path, will feel no difficulty in "investigating the case" of "the Negapatam Yogî", whose body is in a state of sound sleep, preserving itself and being preserved by the *Prâna* within, which has charge of the body, during the "daring plunge" which the Yogin has taken into the *Void*, to reach the other side of the Yawning Gulf, and find his Way Beyond, to the Goal!

This is the only *investigation* that is legitimate and possible: and the way to do it, is to study the state of consciousness by running through the infinite scale of one's own consciousness, until one finds one's way stopped, and the individual consciousness is *attracted* (not distracted) by the Yogin's state of consciousness, under the operating influence of the Divine Law of Attunement, which Nicola Tesla has fully demonstrated and proved, by practical experiments on Mr. Clemens (Mark Twain) and other eminent men. To touch *his body*, or molest it in any other way, is a heinous crime which the guilty must pay dearly for, from birth to birth*! To Western minds, this mode of investigation is impossible, and must prove incomprehensible, for, as *Professor Wodehouse* truly remarks:—

"The Western thinker dare not take the plunge, which Eastern sages have taken with such splendid boldness. Infected by that anthropomorphism, which has crippled all Western religions, he cannot think of consciousness, save in organic creatures, such as animals or men".

Here, I must let Nature drop her veil, which none but She can lift, and She lifts it only to Him who is Her accepted Lover! And the Love She demands, "Oh! How Perfect It is!" Only He can realise, who hath loved Her and Won Her, saying, "I have overcome the World!" *Aum*!

C. V. S.

(*To be continued.*)

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* Mr. Svāminātha Aiyar is referring, in this sentence, to the Negapatam Yogin.—*Ed. L. T.*

ŚRĪ ŚAṄKARĀCHĀRYA AND THE DATE OF HIS BIRTH.

(*Concluded from page 24 of No. 1 Vol. XI.*)

7. *Three independent lines of enquiry lead to the same conclusion regarding the year and month of birth*:—It is also stated in the Śaṅkara-Vijayam of Mādhavāchārya, that the Āchārya passed away from this world, after his 32nd year (*vide* śloka quoted below):—

Evam prakāraiḥ kali-kalmasha-ghnaiḥ
Śivāvatārasya śubhaiḥ charitraiḥ,
Dvātrimśat atyujjvala-puṇya-kīrteḥ
Samāvyatīyuḥ kila Śaṅkarasya.*

If, within a period of 32 years prior to 3927, Kali era, the planetary combinations mentioned by Mādhavāchārya occur in any year, we may safely accept that year as the year of Śaṅkara's birth. The Sun reaches his exaltation only in the month of Medom †, and, so, we may conclude that to be the month of Āchārya's birth. Since the year and the month can be secured in this manner, is there any means of finding out the date of birth and the Ascending Sign?

8. *The significance of the annual Śaṅkarajayanti festival at Śṛiṅgeri.*—Even now, in Śṛiṅgeri and other places, a festival is celebrated, in the month of Medom, under the following astronomi-

* एवं प्रकारैः कलिकल्मषघ्नैः
शिवावतारस्य शुभैः चरित्रैः ।
द्वात्रिंशदत्युज्ज्वलपुण्यकीर्तेः
समाव्यतीयुः किल शङ्करस्य ॥—*Ed. L. T.*

† This is the Malayāḷam form of the Skt. word 'Mesham'.—*Ed. L. T.*

cal conjunction ‡—the Moon in the constellation § *Ārdrā* (Betelgeuze) $ on the 5th day after the New Moon. This festival is in honour of Śrī Śaṅkarāchārya. From this we infer that he was born under the same conjuction‡. But the Moon may remain in the constellation § Ārdrā $ on the 4th, 5th, 6th, or 7th day after the New Moon, which phenomenon is however confined to the month of Medom.

9. *Combined evidential value.*—From the Śriṅgeri festival we may gather that the birth of the Guru was on the 5th day after the New Moon, and that the Moon was then in the constellation § Ārdrā $; *Śaṅkaravijayam* tells us that the Sun, Mars, Jupiter and Saturn were occupying exalted positions *. If, within a period of 32 years prior to 3927, Kali era, these combinations ‡ and conditions occur in any year, then, that year may be set down as the year of the Āchārya's birth.

10. *The deduction drawn from the foregoing facts.*—Fortunately, one such year fulfils all the conditions. From the astronomical data thus supplied, the subjoined horoscope of the holy Śaṅkarāchārya is prepared.

11. *The mode of calculation adopted.*—Of the different modes of calculation advocated and resorted to by the different schools

‡ The writer evidently means 'configuration'.—*Ed. L. T.*

§ The writer means the "Nirayana lunar mansion" (='asterism' of 13° 20′ in range) of that name: 'constellation' is rather a misleading word in the present case. Betelguese is a principal star of the constellation Orion and usually identified only with the 'junction-star' of the 'asterism' Viśākha (= Ārdrā). It does not correspond to the *nakshatra* (='asterism') itself. Again, the name Ārdrā, as a *tārā*-appellation, is always applied to the 'junction-star' (=yoga-tārā) of the 'asterism' Viśākha, and never to any "constellation" (= tārā-samūha). The *nakshatras* of the Hindu *Siddhānta* (=astronomy) are merely names of the specific regions of the moon's path in the heavens, which take their names after the stars or constellations that chance to be caught up within their limits.—*Ed. L. T.*

$ The reader may also be referred to our foot-note * on Ārdrā on p. 263 of Vol. X of the *Light of Truth*.—*Ed. L. T.*

* The writer means that these planets were in their exaltations.—*Ed. L. T.*

of astronomy in India, I have followed the *Parahita* system which has been in vogue in Malabar, since its introduction in 3785, Kali era (*vide* śloka quoted below), because this great man was born in Kālaṭi, 125 years after the introduction, into Malabar, of this astronomical system :—

> Dṛig-vaishamyam abhūt mahasthalamite kalyabdake nischitaḥ,
> samskāro vividho yataḥ parahitam tvekam vinā nasvayam I *

The Ascending Sign being Cancer, the presence of Jupiter in it, makes it also auspicious, and it is also aspected (*vide* śloka in 'Bṛihat-jātaka' beginning with *Tridaśa-trikoṇa*) by the two benefics Mercury and Venus, from the 11th house † (Taurus). The Sun, Mars, Jupiter and Saturn are in their exaltation. Thus, all the astronomical conditions described by Mādhavāchārya in his verse, are fulfilled in this horoscope, and the local legends ‡ also corroborate it to some extent.

HOROSCOPE.

"Śaka year, 728; Vikrama year, 863; A.D., 805; Kali year, 3907; Month, Mesham; date, 18th; day, Monday; time, 17 ghaṭikas, 25 vighatikas (12-58 p.m.) §; 13 ghaṭikas 5 vighaṭikas to sunset; first quarter of the constellation Ārdrā; Vaiśākha, Śuddha, 5th day after New Moon; Ascending Sign, last dreṣhkāṇa of Cancer; the Moon had entered Ārdrā, 19 vighaṭikas (7 3/5 hrs.) before birth; the fifth day after the New Moon had begun, 10 ghaṭikas and 40 vighaṭikas (=4 hrs. 16 min.) before

* दृग्वैषम्य मभून्महस्थलमिते कल्यब्दके निश्चितः,
संस्करोविविधोयतः परहितं त्वेकं विना नस्वयम् ।—*Ed. L. T.*

† The writer means the eleventh sign from the rising sign. 'House' always refers to the Bhāva or, more strictly, to the Bhāva-madhya, which can only be ascertained after making Bhāva-sphuṭa (="House-Division"). —*Ed. L. T.*

‡ The writer apparently means 'tradition'.—*Ed. L. T.*

§ The writer has obviously presumed the Kālaṭi mean time at sun-rise to be 6-0 A.M., which is not strictly accurate for the year in question.—*Ed. L.T.*

birth. Number of solar days elapsed from the Kali commencement, 1,426,715; 17 Ghaṭikas and 25 Vighaṭikas = 6 hrs. 58 min. §

PLANETARY POSITIONS.

Planets	Signs	Degrees	Minutes.
Sun	0	16	36
Moon	2	6	44¼
Mars	9	29	50
Mercury	1	1	58
Jupiter	3	19	41
Venus	1	29	27
Saturn	6	13	57
Ascending Node	6	7	44
Ascending Sign	3	29	17

C. V. P.

§ The Horoscope was referred to Mr. L. D. Svāmikkaṇṇu, M.A., LL. B. (Lond.), for his remarks, and he writes: "The problem is interesting. It does *not* work for *expired* or *gata* year Śaka 728 (A.D. 806) or expired Kali-yuga 3907, but it works all right for the *vartiamāna* years, Śaka 728 and Kali-yuga 3907 i.e., A.D. 805. The tithi (Vaiśākha-Śuddha-Pañchamī) ended at 7 ghaṭikas, 44 palas, after sun-rise, Trivandrum time (8° N. Lat.), ——I have taken only 2 decimal places, but, in the present case, it is enough,——on Tuesday, 8th April, A.D. 805 (old style). It must have *begun* about the same time on the previous day, *Monday, 7th April*, and was, therefore, the tithi current at 17 ghaṭikas, 25 vighaṭikas, on Monday, 7th April 805 A.D. (old style)".—*Ed. L. T.*

Who is powerful? He who can control his passions. Who is rich? He who is contented with that he has.—*Talmud.*

If a man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greater of conquerors.—*Dhammapada.*

THE ŚAIVÁ SIDDHĀNTA CONFERENCE AT TRICHINOPOLY.

(Continued from page 29 of this Volume.)

The next speaker was a Vishṇuvite, a High Court Vakil. The president welcomed him especially. In former days, Śaivites and Vishṇuvites had always been sparring. But, now, they had understood that they belonged together, and did agree well together like two good brethren. He was honest enough to ascribe this peace to the influence of Christianity[1]. The advance of Christianity has forced the former enemies to be reconciled with each other for the purpose of defence. The Vishṇuvite spoke on the philosophy of the Bhagavadgīta according to the commentary of Śrī Rāmānuja, the philosopher of the Vishṇuvites. As he had written his lecture in English, but delivered it in Tamil, probably for the sake of the audience, the majority of which did not obviously understand enough English, he was not able to finish his paper, although he had 1½ hours at his disposal. He first compared Śrī Rāmānuja's commentary on the Vedānta-Sūtra, with Śrīkaṇṭha's commentary on the same Sūtras, which is highly esteemed by the Śaiva-Siddhāntists, and maintained, amid the applause of the hearers, that the doctrines of both the philosophers were the same. (I may mention, here, that there exist, on the whole, nine commentaries[2] on the Vedānta Sūtras, of which that of Śrī Śaṅkara, well-known in Europe through Prof. Deussen, takes rather a particular position, and can hardly be considered as a right interpretation of the Sūtras[3]).

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[1] This is news to us; but we were not present at the lecture at the time.—*Ed. L. T.*

[2] As a matter of fact, there are more than twice that number.—*Ed. L. T.*

[3] The *real* position of Śaṅkara is nothing else than *āgamāntic*, but it has been a great deal travestied by later indigenous commentators and interpreters. The late Mr. M. N. Dvivedi has correctly set out the *hṛidaya* of Śaṅkara, in his truly valuable production, "Monism or

The speaker said, the Vedānta Sūtras were neither Šaivite nor Vishṇuvite, but both Šaivite and Vishṇuvite. That was also the case concerning the Bhagavadgīta. The difference between Šaivites and Vishṇuvites was, after all, only this, that the Šaivites called the Supreme God Šiva, and His Šakti, Vishṇu, while the Vishṇuvites did contrariwise. On this I would make the note that I have not found in any of the Tamiḷ Šaiva-Siddhānta works I read, the Šakti of Šiva called Vishṇu, but rather that Vishṇu is reckoned among the souls. In how far the Šanskrit literature justifies the assertion of the lecturer, I am not in a position to judge*. Because of the shortness of time, or rather because of his over-diffuseness, the speaker did not give us an account of the philosophy of the

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Advaitism ?—An Introduction to the Advaita Philosophy" (Bombay, 1889, pp. 104). Regarding this *savant*, Sir E. Arnold wrote in his "India Revisited", "Neither does Poona nor Bombay contain any Šāstrī with clearer conclusions on Hindu Theology and Philosophy, better command of lucid language, or ideas more enlightened and profound, than Mr. Manilal Nabhubhai Dvivedi, Professor of Sanskrit in the Sāmaldas College here (Bhavanagar—*Ed. L. T.*), whose book just published on the Rāja-Yoga ought to become widely known in Europe, and to converse with whom has been a real privilege". Our friend, Mr. Schomerus, will do well to read all the publications of Mr. Dvivedi, who was considered a stout Šāṅkarin, and dismiss from his mind the hare-brained expositions of Šaṅkara's philosophy, with which he may hitherto have been familiar. And it may also be here indicated that Col. G. A. Jacob (*apud* his edition of the Vedānta-Sāra, Nirṇayasāgar Press, Bombay) rightly takes exception not only to Dr. G. Thibaut's translation of Šaṅkara's *Šārīraka-Bhāshya*, but also to his presentation of Šaṅkara's teaching.—*Ed. L. T.*

* The writer is referred to Šiva-Mahā-Purāṇa, Kailāsa-samhitā, chapter x, (Calcutta edition); the same Purāṇa, Vāyavīya-samhitā, Pūrvārdha, chapter xxviii, (Calcutta edition); Kāṭhakopanishat, iii, 9; Ṛig-Veda-Samhitā, I, xxii, 20, etc., etc. Mr. Schomerus will do well to remember that the basis of the Šaiva-Siddhānta (= Āgamānta) is Sanskrit, without a grounding in which it will be dangerous to dogmatise. —*Ed. L. T.*

Bhagavadgītā [5]. I feel therefore, no necessity to give an outline of the philosophy of the Bhagavadgīta here, and to express an opinion as to whether this philosophy is indeed identical with the Śaiva-Siddhānta philosophy or not.

After this speech there was a pause of an hour. We went home, and excused ourselves from hearing the other lectures of the day. I can, therefore, report about the second part of the second day, only from hearsay. According to my authority, the first speaker, who had to speak about the worship of God, spoke chiefly against atheism. Europe was really the land of atheism, but nowadays there were, also, in India many atheists, at least, atheists in action. The true perception of God was in Hinduism. It was true that many called Hinduism foolishness, but they did so, only because they did not grasp the wisdom of it.

The train of thoughts of the lecture on the social aspects of the Śaiva-Siddhānta, delivered by the Secretary, was, according to my informer, the following. God is Love. Therefore, it was our duty to show love. The Śaiva-Siddhānta was the religion of Love. The difference of castes was against the Śaiva-Siddhānta, and had, therefore, to be removed. Upon that, the President is stated to have said that it was true the caste-system was contrary to the teaching of the Śaiva-Siddhānta, but the caste spirit was still ruling only too strongly over the inner mind of the people, to be given up at once. They would risk that, but their wives would not give them food. It was necessary to proceed slowly. By admitting all castes, the Conference was working for the removal of caste.

Since my informant also had not heard the last paper on the "Knowledge of Self," I am sorry I cannot report anything about it. Likewise I must pass over in silence the first address

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[5] Mr. A. V. Gopālachāriyār, M.A., B.L., who is the speaker referred to by Mr. Schomerus, has since published the lecture in book-form in English, entitled the "Philosophy of the Gītā, as expounded by Śrī-Rāmānujāchārya". It is excellent reading and eminently clear.—*Ed. L. T.*

of the third day about Truth, as we, for fear of finding no seats, appeard only at 12 o'clock.

The second paper of the third day was on "the Nature of Salvation." The lecturer, closely in accordance with the sources, first described the many stages, which souls have to pass through, to reach Salvation and, then, the entity of the state of Salvation. Though the subject of this paper is certainly exeedingly interesting, I must, on account of space, refrain from giving the contents, since it is impossible to give them in short, and must hold out to the readers hopes for the future. I may only say that the ladder has an almost endless number of rungs, and that Salvation consists in union with Śiva, which puts an end to the individuality of the Soul, but not to the existence of the Soul in itself [6].

The third speaker of this day was a young Sanñyāsī, arranged in a saffron-coloured penitential garment, and wearing golden spectacles. His theme was "Siddhānta, and its relation to the mercy of the Living Beings."[7] He exhorted his hearers to lead a life of Love and especially to abstain from killing, and eating the flesh of animals.

The next paper again was on a philosophical subject, namely, "the Individual Soul." The speaker reasoned from the doctrine of the Śaiva-Siddhānta (as contrasted with the doctrine of Śaṅkara's Vedānta[8]) that the soul is not identical with God, but exists along with God. He described the soul

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[6] What Mr. Schomerus obviously means to say is this: In the state of salvation, the intrinsic individuality of the Soul is not lost, but only its sense of differentiation from God.—*Ed. L. T.*

[7] The writer evidently means to say 'compassion for living beings'.—*Ed. L. T.*

[8] The writer may, with greater appropriateness and truth, write 'as contrasted with the *pseudo-Śāṅkaric Vedānta* of word-bandying controversialists', since Appaya-dikshit's allegiance to Śaṅkara's doctrine, is alone enough to show that, in his mystic teachings, Śaṅkara did not swerve, by so much as even a hair's breadth, from those of the Āgamānta.—*Ed. L.T.*

as the small intelligence, in comparison with the great intelligence of God, as if instructed perceiving intelligence, in contradistinction to the instructing intelligence of God; he explained that the soul could not stand by itself, but must necessarily lean upon something,—either upon God or upon the Malam (evil)—and that the soul assumed the nature of that to which it attached itself. Primordially[9], the soul existed leaning upon the Malam, which is co-existing with the soul, as the husk with the rice-grain. This was the Kevala state, which resembled a dark night, in which the soul could neither know nor do anything. From this state the soul was, though the Śiva's Śakti, transferred to the so-called Śakala state, which resembled a night lighted a little by a light, by Śiva causing the world, with all its bodies, to evolve from the Māyā, the primal matter, and placing the soul, in this world, and endowing it with organs and faculties. The manner in which the soul uses these organs, and obtains through them a certain, but imperfect, knowledge, was shown in detail. In this Śakala state, the soul has to remain, until it has worked its way up to the above-mentioned indifference to the good and bad Karma[10], and, thus, can enter the so-called Śuddha state, which resembles the day, and in which the special Salvation is prepared, *i. e.*, in which the threefold Malam,—Āṇava-malam (the original evil), Karma-malam and Māyā-malam (matter)—is neutralized, and the union with Śiva is accomplished.

After this paper, we had a little time to rest our minds. Then followed, by way of change again, an English paper on

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[9] Or, previous to *Prapañcha-srishti*, and subsequent to *Prapañcha-pralaya*. For a good summary of the Āgamic teaching regarding the original condition of the soul, that is, its condition previous to St. John's "In the beginning" (St. John, I, 1), Mr. Schomerus may be referred to the *Śiva-Mahā-Purāṇa*, Kailāsa-samhitā, Chap. X, (Calcutta Edition) *passim*. His account cannot be said to be quite true to the Āgamic teaching.—*Ed. L. T.*

[10] See foot-note 2 on page 28 of this Volume.—*Ed. L. T.*

'The Work Before Us.' The chief need was to foster religious life; however, the social and economic reform-work was not to be considered less important. Caste was to be abolished. It was a shame for the Indian nation that drunkenness and other vices, were not held to be humiliating, while breach of caste was regarded an inexpiable crime. Instead of diminishing, the differences of caste were increasing. As to the religious problem, they had to be thankful to the British Government, for perfect tolerance. It was, indeed, to be considered a divine benefit, that India was under the British rule (loud cheers). Religious education which had formerly been to the forefront, was now much neglected. The priests were content to ring the bell, and to perform the other ceremonies, but did not even understand the meaning of the ceremonies. The Purāṇas were often misunderstood. The lower castes were altogether left without religious influence. The speaker recommended religious addresses at Hindu festivals, religious instruction in the schools, frequent lectures, opening of schools for the religious education of the young, giving up of caste, the combating of superstition and a demanding from government that the certificates of marriage etc., given by their priests, be recognised in the same way, as those given by Christian pastors.

(To be continued.)

H. W. S.

The Sanskrit language is the language of the pure undefiled voice of Nature. Hence it is called "the language of the gods", who are representatives of Nature's Attributes. These Attributes are blendings of Forces. Each Force has a name (sound), a form and a quality. It is a common belief among the Hindus that Sanskrit characters were born with the Creation, and are Entities in Nature or form-expressions of Her Forces. They are eternal and indestructible *Aksharas* as characters are called. The vowels are masculine forces, while the consonants are feminine—Sachchidānanda Svāmin in the *Hindu Spiritual Magazine.*

NAMMĀḶVĀR'S TIRU-VIRUTTAM.

(Continued from page 86 of No. 2, Vol. XI.)

VI. (1) Pope's *Essay on Man*, (2) *India in Greece* by Pococke, (3) Emile Burnouf's "Science of Religions" ("written," as the Cambridge Professor E. J. Rapson says in his recommendatory preface prefixed to the work, "with the object of proving that Christianity is essentially an Aryan Religion", "such an attitude" being rendered "possible at the present day" by "the revelations of comparative philology" which have made Burnouf "deeply impressed with the supreme importance of these discourses"), (4) Barrow's *History* of the World's Parliament of Religions (Chicago, 1893), (5) Dr. Hunter's *History* of the British Empire (where he confesses that religion and philosophy are India's contributions to the knowledge-fund of the world), (6) M. Barth's *Indian Religions* (where he admires our faith in Divine Inspiration and Incarnation), (7) Dr. George Thibaut's Introduction to his English Translation (in "the Sacred Books of the East" series) of Śaṅkarāchārya's Commentary on the *Vedānta-Sūtras*, (8) Cardinal Newman's confession that the Doctrine of the Incarnation is Indian, the Rev. Dr. William Miller's confession of the Christendom's Need of the Indian ideal, and a host of similar authorities, will justify my appropriating also, to the holy work I now present to the English-reading public, the praise contained in the following lines:—

"Still green with bays each ancient altar stands,
Above the reach of sacrilegious hands;
Secure from flames*, from envy's fiercer rage,
Destructive war, and all-involving age!

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* *Vide* Jacolliot's warning against Hindus' suffering their Holy Books to fall into the hands of Jesuit missionaries.

See from each clime the learn'd their incense bring!
Here in all tongues consenting pæans ring!
In praise so just, let every voice be joined,
And fill the gen'ral chorus of mankind!
Hail bards triumphant! born in happier days,
Immortal heirs of universal praise!
Whose honours with increases of ages grow,
As streams roll down enlarging as they flow;
Nations unborn your mighty names shall sound,
And worlds applaud that must not yet be found!
O may some spark of your celestial fire,
The least, the meanest, of your sons inspire
(That on weak wings from far pursues your flights,
Glows while he reads, but trembles as he writes,)
To teach vain wits a science little known,
To admire superior sense and doubt their own!"

—Pope's *Essay on Criticism.*

VII. "I do not know of any country where people are more naturally interested in religious subjects or where there is a keener pleasure taken in discussions on philosophy and religious belief. It springs, I believe, from the naturally religious character of the people of India...it would be well.. if for a time there could be a truce to religious disputations, if our attention could be directed more earnestly to those great and important moral truths and moral ideas of life and character upon which we are all agreed. We may differ here with regard to questions of Theology, but we do not differ upon the Supreme greatness of love, we do not differ upon the value of unselfishness"—*The Hindu*, Madras, October 14, 1901, p. 3, col. 4.—Speech of the Lord Bishop of Madras. Yet, it is strange that it is this Bishop's Church that (if I mistake not,) haughtily declined even "for a time" to grant the "truce" here recommended, and to take part in the World's Parliament of Religions held at Chicago in 1893, the aim of which was formulated by its President in nearly the same terms as are employed in the following extract :—

"Professor Silvanus Thompson ranks among the greatest

half-dozen men of science in Britain. This is what he said at the recent Peace Conference in Glasgow :—

'We are here to discuss peace as it was indicated in the Sermon on the Mount. But in the newspapers and on platforms, and even in the pulpit, we have read and heard a most amazing inversion of all that we hold most dear in the teaching of Christianity. I would suggest a new series of beatitudes—Blessed are the avaricious, blessed are the war-makers, hate your enemies, etc., but the sentiment which animated such a series of beatitudes can go no further with the Sermon on the Mount. The very Fatherhood of God prohibits the blasphemy of adding "That ye may be the children of your Father Which is in Heaven". The new Gospel is 'Thou mayest kill, thou mayest steal, thou mayest bear false witness, if only it is done in sufficiently large numbers, collectively as a nation, as a portion of organised society? How can the doctrine be right that a nation, a number of individuals, may do what nations agree in forbidding to one individual".—*The Hindu*, Madras, Oct. 14, 1901, p. 4, col. 4.

VIII. Dr. Adam Clarke, the Bible-Commentator (already referred to, see *ante*, p. 83, foot-note **), in his introduction to the Songs of Solomon, remarks as follows :—

"...I received from India a part of the *Gita-Govinda* or *Songs of Jaya-deva*...the finest lyric-poet of India,...written professedly to celebrate the loves of Kṛishṇa and Rādhā, or the *reciprocal attraction between the divine goodness and the human soul*. The author leaves us in no doubt concerning the *design* of this little *pastoral drama;* for in the conclusion he thus speaks: 'Whatever is delightful in the modes of music, *whatever* is divine in Meditations on Vishṇu, whatever is exquisite in the sweet art of love, whatever is graceful in the fine strains of poetry; all that let the happy and wise learn from the Songs of Jaya-deva, whose soul is united with the foot of *Nārāyāṇa*'. Vishṇu and Nārāyaṇa are the epithets of Kṛishṇa, or the Supreme incarnated God of the Hindus. I found the general phraseology

of this work and its imagery as well as its *subject*, to correspond so much with those of the *Canticles*, that in the short notes which I wrote on this book in 1798, I proposed the illustration of many of its passages from the *Gīta Govinda*; and was pleased to find, several years after, that my view of the subject had been confirmed by that encyclopædia of learning and science, *Dr. Mason Good*, who, in his translation of the *Song of Songs*, with *critical notes* published 1803, 8vo., has illustrated many passages from the *Gīta-Govinda*."

"After having made a selection from this ancient poet for the illustration of the *Canticles*, I changed in some measure my purpose, and determined to give the whole work and leave it to my readers to apply those passages which they might think best calculated to throw light upon a book which professedly has the *wisest of men* for its *author*, and according to the opinion of many, the most *important doctrines* of the Christian religion for its *subject*".

After annexing the whole poem, Dr. Clarke adds:—"I have now placed before my readers this extraordinary poem, which I believe will be considered by every adequate judge to be equal, if not superior, to every thing of the kind that has been produced, either by the ancients or moderns. The poem is confessedly *mystical*, relating to the pure and affectionate intercourse between the Deity and human souls; and is capable of a very extended comment, to illustrate its phraseology...

"But the chief design of its introduction here is to illustrate the phraseology of the Song of Songs. The most superficial cannot but be struck with the similarity of the language of the metaphors and imagery. There are few turns of thought in the *Song of Songs* that may not find a parallel in the *Gīta-Govinda*; and even the strongly impassioned language of Solomon may be everywhere supported by that of *Jayadeva* and *vice-versâ*".

The following is a further extract from Dr. Clarke's Introduction to the Songs of Solomon:—

"I have thus placed within the reach of all my readers three *especial helps* towards a good understanding of this book: 1. The ancient English Translation, with its curious *dramatis personæ*. 2. The *Gīta-Govinda*, a most curious poem of the spiritual and allegorical kind. 3. The *Chaldee Targum*, the oldest comment on this song.

IX. "Sufy: a term for the erotic and pantheistic school, borrowed apparently from the Greek *Sophia* (see Chap. ii. Book III *ad. fin.*) Their idioms are taken from the expressions of earthly lovers; these ranking next in vehemence of feeling to that with which they held themselves possessed. The Song of Solomon is a standard work with this school. Hence it is that books are devoted (as that above) to developing, and of course limiting, the analogy. The author (of 'Sufy idioms') was Abdorazāk of Kash, who wrote in the reign of Abū Saāid, of the first Mogul dynasty; reign 1316-1335".—Note 41, p. 20, Introd. to the Akhlāk-i-Jālaly, translated by W. F. Thompson Esq., of the Bengal Civil Service, [London: W. H. Allen & Co., Leadenhall Street, 1839.]

X. The Saiva Saint—Māṇikka Vāchakar's "Tiru-chchiṟṟambala-kkovaiyār" (which has been commented on by Tol-perāširiyar), is an erotic poem somewhat similar to the Tiru-viruttam.

XI. Erotic Poems Sacred, sanctify souls' love,
Transferring it from earthly things to God and His.
Without instilling *fear* as by the Law is done,
They souls convert by *pleasing* them, as mothers heal
Their froward children by drugs giv'n in sweetmeats mixt.
We're thus—"for one restraint, lords of the world besides", (Milton's *Par. Lost*, Bk. 1, para. 2.)
Enjoy'ng "the glorious liberty of God's children"! (Luther ?)

XII. Tamed elephants are sent for catching el'phants wild;
So, our ripe Seer is sent to bring strayed souls to God.

XIII. Be'ng in devotion's nectar-ocean dipped,
Our Seer and his kin are named "The Dipped" (=Āḻvārs).

XIV. Unlike most Saṃskṛit Seers, our Seer and his kin,
Made Seers, by *Grace*, not *works*, sang not for *some* but *all*.

XV. Unlike e'en other Drāviḍ Seers—akin to him,
Our Seer, by Grace, was sent from his *nativity*,
And, hence, tow'rs over all the rest, as Seer-in-chief,
As th' Sum Unique—'tween th' Stars who, 'fore and after, rose!

XVI. The Lord's Feet—placed in Temples on His Dev'tees' heads,
Have, after our Seer, been named "Šaṭha-kopa", (=His name No. 4. See *ante*, p. 1.)
While our Seer's own feet have been named Rāmānuja.

XVII. (1) The Saṃ-skṛit Veds, for th' most part, on
The Lord's Supremest Man'festation dwell;
(2) Pañch'-rātra dwells on the' Man'festation op'rative;
(3) It'-hāsa, on th' Distinctive Man'festation 's bent;
(4) On the Pervasive Man'festation Smṛitis rest;
(5) The Man'festation Worshippable, our Seer hymns.

[For standard definitions of these Manifestations, *vide* Introduction 1 to my English translation of our Šrī-Vachaṇa-Bhūshaṇa or "Good-Word Jewel"—which Dr. Miller sent to the World's Parliament of Religions held at Chicago in 1893.]*

"(1) What fruit yields meditation in the Golden Age;
(2) What fruit, in th' Silver Age, from Sacrifice is gained;
(3) What fruit, in th' Brazen Age, from Temple-Worship springs;

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* See the *Artha-Pañchcka* by A. Govindadāchārya Svāmi in the Journal of the Royal Asiatic Society for July 1910. [This was sent to us by the author recently, and awaits our early review.—*Ed. L. T.*]

(4) *That* fruit, in th' Iron Age, from hymning God 's derived."

Our Seer's disciples, hence, follow'ng Madhur'-Kavi, [See *post.*]
The first in this disciple-line, hymn relish most ;
And holier hymns than our Seer's the world hath not,
Whether it weighs (1) his *life's*, (2) his *song's*, or (3) his *Lord's* charms.
"Inferior far, e'en Upanishad (Saṃ-skṛit) is
To *that* nectar that's called 'Kṛishṇa's Biography."
This heard, ..., hearts melt, eyes shed joy-tears, hair stands on end.
Up'nishad Saṃ-skṛit can't, with *such* pow'r, souls affect ! "
Although, by parting now and then,
Krishṇa makes His lovers weep too,
This but augments their after-joy,
As hunger makes souls *relish* food. (*Vide* the Text: "Nāhaṃ tu sakhyo!" etc.—Bhāgavata, Bk. X, Ch. 32, *verse* 21.)
The pow'r of Krishṇa's story, th' Bhāgavat thus shows:
To (1) *love God* and (2) loathe worldliness, is Bhāg'vat's fruit. (*Vide* the texts: "Bhakti-virakti, Bhāgavatena"; (2) "Parmātmani yo rakto, virakto 'paramātmani," etc.)
E'en Barth, in "Indian Religions", this records:
More melting than e'en th' Bhāg'vat is our Seer's Song.
"Saṃ-skrit's the most *majestic*, while
Tamiḻ 's the most *harmonious*, tongue",
Said the Rev'rend scholar—Percival.

(*To be continued.*)

A. G.

आदर्शे मलरहिते यद्वद्वदनं विभाति तद्वदयम् ।
शिवशक्तिपातविमले धीतत्त्वे भाति भारूपः ॥

—Abhinavagupta's *Paramārthasāra.*

VĪRAŚAIVISM, A PHASE OF THE ĀGAMĀNTA.

(Continued from page 54 of No. 2, Vol. XI.)

I told you a little previously that Vīraśaivism is a specialization of the yoga-pāda of the Divyāgamas, but you must not infer therefrom that no provision is made therein, for disciplines corresponding to the other pādas. As a matter of fact, the charyā, kriyā and jñāna-pādas of the Divyāgamas, find their most authentic emphasis in Vīraśaivic mysticism, but all those disciplines are steadied and based on the major discipline of the yoga-pāda. In other words, we have in Vīraśaivism, yoga-charyā, yoga-kriyā, yoga-yoga and yoga-jñāna, the last imperceptibly shading off into real Samyak-darśanam, Śiva-sāyujya or "Fellowship of the Lord" *. The truths of the yoga-pāda of the Divyāgamas are elaborated with an unmistakable profundity and thoroughness, not only with reference to subjective Illumination and *antaraṅga-vṛittis*, but, what is most important and the most distinguishing trait of Vīraśaivism, also with reference to objective conduct and attitude towards men and things, or, as we might say, to *bahiraṅga-vyāpāra*. The subjective culture of the soul proceeds *pari passu* with the objective training of the attitude of the vyāvahāric man towards the Lord's prapañcha, including animate and the rest. The *Spanda*, *Pratyabhijñā* and *Paramārthavāda* cults of the Northern Māheśvaras, who constitute a most influential branch of the followers of the Āgamānta, have also laid the greatest emphasis on the subjective culture of the soul, the aparoksha-jñāna of the Lord and Śiva-sāyujya whilst in the flesh, but their mode of elaboration of the yoga-pādic teachings of the Divyāgamas, reminds us strongly of the *daśa-kāryāṇi*, so well treated of in the Tamil āgamāntic works, Tattvaprakāśam (an adaptation from

* The expression is used in the technical sense of the Christian mystics, and means "intimate and indistinguishable union with God".

a Sanskrit work of that name) and the தசகாரியபோதம்*. Yet, the Pratyabhijñā-Māhešvaras are not by any means to be regarded as blind to the value of the charyā, kriyā and jñāna-pādas of the Divyāgamas, for they are no less emphatic in recognising their relative importance in the culture of the soul, and have, in fact, gone even further than the God-taught Apostles of Vīra-šaivism, in making provision for these three other pādas of the Divya-āgamas, in the yoga-pādic discipline itself. The Apostles of the Spanda mysticism of Kashmir are, as you know, avowed Āgamāntins, and their *Spanda-pradīpikā* quotes *inter alia* from two Upāgamas of the Pāramešvara, the Mātaṅga-tantra and the Paushkara, to vindicate its teachings †. As Dr. Barnett of the British Museum has recently pointed out in a lecture ‡, the Spanda and Pratyabhijñā mysticisms of Kashmir are so closely related to the Šivādvaita-Siddhānta of the South that their Āgamic kinship cannot for a moment be kept out of our minds §.

The philosophy at the back of the Vīrašaiva mysticism, is nothing else than the Šivādvaita-Siddhānta, which is the glory and pride of the Vaidika-mahā-pāšupatas, as can be easily seen

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* The daša-kāryāṇi (= "the ten spiritual triumphs") forms the special theme of portions of the Sūkshmāgama. There is a Sanskrit manuscript of the name of *Dašakāryāṇi* in the Adyar Library, Madras, and Dr. F. Otto Schrader informs me that it is 'in the Telugu character, a little worm-eaten, but on the whole good'. There are two works in Tamil, of the same name.

† Cf., the Spandapradīpikā of Utpalāchārya, a commentary on the Spandakārikā of Bhaṭṭa Kallaṭa, edited by Paṇḍit Vāman Šāstri Islampurkar of Bombay, Benares, 1898, pp. 28 and 3.

‡ The lecture has since been published in this Journal (pp. 62-64 and 101-103 *q. v.*)

§ For further remarks on this point, the reader may be referred to my article, "An European Orientalist on the Āgamānta", in Vol. X, No. 12, of this Journal.

from a close study of the Šrīkara bhāshya * on the Brahma-sūtras, the well-known Šrikaṇṭha-bhāshya, the Kriyā-sāra, the Šivādvaitamanjarī of Svaprabhānanda-šivāchārya, the Šaiva-siddhānta-dīpikā of Šambhu-deva, and the Siddhānta-Šikhāmaṇi of Reṇukachārya-šiva-yogī †. This Reṇukāchārya is different from the Reṇuka ‡ who taught Agastya, and helped Vibhīshaṇa in carrying out the Šiva-liṅga-pratisṭhā which Rāvaṇa, the great Šiva-bhakta, had commenced. The mysticism, on the other hand, of Vīrašaivism, that gives expression to the Šivādvaita-siddhānta philosophy, that weaves the truths of that philosophy into the code of spiritual discipline prescribed for the subjective Illumination of the soul, that, in fact, makes of that philosophy a genuine and substantial basis for the liṅgāṅga-sāmarasya or the "at-one-ment of God and the soul", to use a term of Vīrašaiva mysticism, is all its own. The bulk of the Divyāgamas that I had opportunities of reading, in one connexion or another, have special or mixed paṭalas, in which the characteristic discipline of the Vīrašaiva soul-culture, is detailed in all clearness, earnestness and grace. And as the Siddhānta-Šikhāmaṇi says:

वेदसिद्धान्तयोः ऐक्यं एकार्थप्रतिपादनात् ।
प्रामाण्यं सदृशं ज्ञेयं पंडितैः एतयोः सदा ॥
सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते ।
निर्दिष्टं उत्तरे भागे वीरशैवमतं परम् ॥

Thus you will see, from this statement of Reṇuka-šiva-yogī, that each Divyāgama has to be divided into an Old Testament

* This is the classical Liṅgāyita-Bhāshya in Sanskrit on the Brahma-sūtras. It was printed in part in Kanarese at Secunderabad in 1893, and a Devanāgarī *editio princeps* of the same Bhāshya was also contemplated in 1901 by Mukunda Šāstrī Aḍakar, under the patronage of Govinda Dās (See p. 11 of the bhūmikā to Vijñānabhikshu's Brahma-sūtra-bhāshya, Benares.).

† Or simply, Šiva-yogī, Šiva-yogi-rāṭ or Šiva-yogīšvara.

‡ Also known as Reṇukāgaṇešvara or Revaṇasiddhešvara.

(=pūrva-viśesha-vibhāga) and a New Testament (=uttara-viśesha-vibhāga *), the former being devoted to the Śuddha-śaivam and the latter to the Vīraśaivam †. This amounts to the same thing as saying that the Vīraśaiva mysticism builds on that of the Śuddha-śaivam, and perfects it, by adorning it with a cupola of its own, gemmed with all the iridescent brilliants, which the yoga-pāda of the Divyāgamas is capable of yielding to the true searcher after God. You will remember the reference to the *Vīraśaiva-viraktas*, in the uttarārdha of the Kāmika, I mean in the Upāgama of the Kāmika, named the *Uttara-kāmika* ‡, in connexion with the episode relative to Ajāmiḷa and his wife, and the robber-in-chief, Mitragupta. The whole of the *Yogaja* expatiates on the Vīraśaiva mysticism, wherever and whenever there is an opportunity. The *Sūkshmāgama*, which is so little known or studied in these parts, refers to and explains Vīraśaivic mysticism, over and over again. The Vīra-śaiva-Pañchāchārya-pañchamotpatti is fully dealt with in a portion of the *Suprabodhāgama*, as well as in the *Svāyambhu-vāgama*, and the *Pāśupata-tantra* of the Vīrāgama. *Vijayā-gama*, and the *Vīrāgama*, more especially the Upāgama thereof named the *Vīratantra*, are full of Vīraśaiva mysticism. I need

* Cf., for instance, the names *Uttara*-kāmika, *Uttara*-niśvāsa, *Uttara*-rauravā, *Uttara*-makuṭa, *Uttara*-lalita, *Uttara*-vātūla, etc., etc.

† The entire body of the Agamic Canon comprising the twenty-eight Divyāgamas, is, according to another classification, divided as a whole into a pūrva-vibhāga and an uttara-vibhāga, a Śaivic section and a Raudric section, or an Old Testament and a New Testament. This division is characteristic and significant in that the dominant note of the Old Testament is Pratyabhijñā mysticism and Śuddha-śaivism, while that of the New Testament is Vīraśaivism. But none of the twenty-eight Divyāgamas can, as an organic whole, be said to exclusively advocate any single phase of Śaivic mysticism, though all of them are solely and profoundly inspired by the Śivādvaitasiddhānta philosophy, Paramārtha-vāda, or the teaching about subjective Illumination, known as the Āgamānta.

‡ This is so far known only in manuscripts of which there are five in the Adyar Library.

not stop to name the *Makuṭāgama*, the *Chandrajñānāgama*, the *Šāntāgama* and the *Pāramešvarāgama*, since they are only too well-known as being specially devoted to an exposition of the mystic discipline inculcated by the Vīra-māhešvaras. Lastly, I will mention that mystic gem, the *Vātulāgama*, of which the whole of the Upāgama, *Uttara-vātuḷa*, is a magnificent *exposé* of the mysticism of the Vīrašaivaites. Probably, most of you may know, by name at any rate, the *Anubhava-sūtra* of the Uttara-vātuḷāgama ¶, in which the shatsthala-discipline finds its best elaboration. The discussion between Dharmaputra and Bhīshma in the Anušasanaparvan of the Mahābhārat §, and the various purāṇas such as the Laiṅga, Šaiva, Āditya, Škānda especially the Šaṅkara-samhitā) and others, and exegetical works like Šiva-rahasya and the rest, will be enough to show that the mysticism of the Vīrašaivaites, has won the regard and admiration of our early spiritual teachers and guides. I am not going to labour my exposition with any allusion to the recent epigraphical researches, with the object of placing before you lines of historical evidence *re* the ancient origins and bearings of Vīrašaivism. The curious may be referred to the volumes of the *Epigraphica Carnatica* issued by the Mysore Government, and other kindred records published by Messrs. Sewell, Fleet, Mackenzie and other archæologists and palæographists.

The indigenous tradition among the Vīrašaivas, calls their system of faith '*anādi*', that is to say, avers that its truths have existed from the foundations of the world. The primeval sthāvara-liṅga form of worship is said to be due to Kašyapa, Attri, Bharadvāja, Gautama and Vasishṭha, and the 'jaṅgama-liṅga form of worship that supplanted it later, to Revaṇārādhya, Maruḷārādhya, Ekorāmārādhya, Paṇḍitārādhya and Višvārādhya, and their followers and successors, Makhāri, Kālāri, Purāri, Smarāri and Vedāri. The Vīrašaivas also say that, according to the sthāvaraliṅga form of worship,

¶ Also known as *Vātulottara-tantra*.

§ *Apud* Anušāsana Parvan, Chap. xxii, *pascim*.

which they call prākṛit, man can attain *Mukti* only after three births, which *Mukti* I take to signify *krama-Mukti*, by means of the Charyā, Kriyā and Yoga, the last straightway landing him in Jñāṇam or Śiva-sāyujya. But the jaṅgama-liṅga form of worship, which is aprākṛit, is said to secure *Mukti* for man with the present birth alone, and no further need to wander along the wearisome race-course of metempsychosis.

The riddle-loving Hindu Mind has the inveterate habit of clothing serious truths under puzzling allegories, and what is, at first sight, apparently repellant, sectarian and intolerantly dogmatic, proves, on close, thoughtful and sympathetic examination, to contain sterling truths. The true meaning, therefore, of the Vīraśaiva tradition is that the Ādi-śaivas who were the decendants of the Ṛishis like Kaśyapa and others, slid away from the true aim of the temple-worship or objective worship, which is Ātma-pūrāṇam, Ātma-darśanam and Śiva-ḍarśanam, whilst in the flesh, entered on the never-ending path of pravṛitti, by worshipping Prakṛiti and Her modifications and evolutions, and thereby became *prākṛitic* or wordly. The Pañchāchāryas like Reṇuka, Dāruka and others, were Apostles of God, who, with the beaming sense of the Divine commission filling their souls, introduced the shaṭ-sthala-discipline as a safeguard against prākṛitic tendencies and spiritual backslidings, and preached that Mukti within the span of the present life, was an assured fact, should one choose to conform, in all sincerity, to that discipline. And yet, the acts of the Lord Allama in the Prabhu-liṅga-līlā, and the sacred doings recorded in the Basaveśvara-purāṇa and the Channa-basaveśvara-purāṇa, show clearly that the work of the Pañchāchāryas needed occsional stimulus from positive Divine interference, and later saints, to keep the purity of the Vīraśaiva faith from outside tainting, and the Vīraśaivas from becoming prākṛitic or lovers of the nāma-rūpa-prapañcha.

The Pañchāchāryas, I mean the Mūlāchāryas, are said to be *Parameśvaramukhodbhava*, that is to say, born of the

pañcha-mukhas of the Lord, Sadyojāta, Vāmadeva, Aghora, Tatpurusha and Iśāna. Their successors are regarded as *Pañchavaktragaṇādhiśvarodbhava*. It is also usual to say that both the Mūla- and the Upa- Āchāryas were the incarnations of the Lord's *pramatha-gaṇa* or "chosen band of eternal *bhaktas*", who are free from every taint of *prakṛiti* or "corruption". The Vīraśaivas believe that the Mūlāchāryas appear from age to age for the sake of dharma-samsthāpana, while the Upāchāryas and special saints, who are an *amśa* of the pramatha-gaṇa, though appearing in the same manner, do so, not only for dharma-samsthāpana, but also for dharma-samrakshaṇa or restoring the purity of the Vīraśaivic faith, whenever vicious practices and ideals, tend to choke or poison its free and proper growth. I must not omit to bring to your notice, in this connexion, that the names of the Mūlāchāryas as given in the 9th Paṭala of the Svāyambhuva Āgama are not the same as those furnished by the Suprabodha Āgama. The Svāyambhuva Āgama mentions Ghaṇṭa-karṇa, Gaja-karṇa, Reṇuka, Dāruka and Viśva-karṇa, as the Mūlāchāryas of the Vīraśaiva faith, and also adds that these Apostles of God appear from yuga to yuga, assuming different names. But the Suprabodha-Āgama calls the Mūlāchāryas as Ekorāmārādhya, Paṇḍitārādhya, Revaṇārādhya, Maruḷārādhya and Viśvārādhya, and the Pāśupata-tantra of the Vīra Āgama supports this list. If the account of the Svāyambhuva Āgama is to be taken as our sole authority, the Mūlāchāryas mentioned by the Suprabodha Āgama will only have to be regarded as the powerful successors of the real Mūlāchāryas *. The Mūlāchāryas are usually credited with founding the Vīraśaiva faith, but we must understand such opinions only in a figurative sense, for, in the accredited Divyāgamas, which are *apaurusheya* ‡ as much

* Or, perhaps, as the identical Mūlāchāryas contemplated by the Svāyambhuva Āgama, but with a different set of names necessitated by the *yuga-bheda* or *kalpa-bheda*.

‡ Cf., Kriyā-sāra, upodghātaprakaraṇa, *v.* 23:

आगमानां अशेषाणां उपदेष्टा महेश्वरः ।
वेदानां अपि नैतेषु युक्तः प्रामाण्यसंशयः ॥

as the Vedas, the dogmatics of Vīraśaivism find, as already remarked, a detailed exposition, with quite the warmest approbation. Hence, we should say that the Vīra-māheśvara mysticism is God-taught, and chronologically as old as the other phases of Āgamic persuasion. The Vīra-simhāsanas or ecclesiastical sees founded by those five Mūlāchāryas, are known as those of Rambhāpurī (in the Mysore Province), Śrī-Śaila (in the Kurnool Dt.), Ujjainīpurī (in the Bellary Dt.), Kedāra or Badarī-Kedāra (on the Himālayas), and Vārāṇasī or Kāśī (our holy Benares).

(To be continued.)

V. V. R.

The passing of Professor William James is an event of moment in the world of Psychology and Metaphysics. In philosophy he will be remembered as the founder of what is known as the doctrine of "Pragmatism". This Pragmatism, however, was not a theory to explain the universe, but rather an attitude, the importance of which Professor James insisted upon for the proper comprehension of known facts. Pragmatism meant to Professor James, roughly speaking, the consideration of our ultimate beliefs in the light of their practical consequences. The criterion of truth from this point of view is a purely practical one. "It is now seen", he wrote, "that life and action are deeper than logical processes, that immediate premises are behind all inferences, that thought cannot begin until life furnishes the data, and that there is nothing deeper in cognition or life than the fundamental needs, interests, and instincts of the mind". He frankly disavowed finality in whatever opinions he held, maintaining that each fresh piece of knowledge gained must find its proper place among "the body of opinions already held, strengthening, perhaps, those already existing, but, on the other hand, always being liable to lead to the rejection of hitherto cherished beliefs". "Science", he wrote, "like life, feeds on its own decay; new facts burst old rules, and newly derived conceptions bind old and new together in a reconciling law".—*The Occult Review.*

Tamil Language—A Phase of its History and an Aspect of its Modern Requirements.

(Continued from page 93 of this Volume.)

4. The next question we have to consider is whether Tamiḻ language continued to develope independently or whether it was influenced by its contact with other languages. There appears to have been several inroads. The one that has more largely affected Tamiḻ is Sanskrit. The Āryan language was much richer and more copious and as such its influences could not but have been felt by the less rich Tamiḻ language at least so far as its Vocabulary was concerned. It is generally said that Āryan migration to India was somewhere about 3000 B. C. If so, the Dravidians even by that time had developed their language to a nicety as may be gathered from the earliest Tamiḻ works. In our earliest Tamiḻ works we do not find much of Sanskrit admixture. தொல்காப்பியம், an out-and-out Tamiḻ composition, treats of other departments of knowledge than Grammar. It is not until a very late period in Tamiḻ language, do we find any large mumber of Sanskrit importations[1].

[1] We are afraid that many of the statements will be difficult of proof in the light of facts as they are available at present. There is no doubting the circumstance that Tamil is as much an organic unit as Sanskrit or Telugu. But, judging by the history of Tamil literature, which, thanks to the labours of the late Dr. Pope, Mahāmahopādhyāya U. V. Svāminātha Aiyar, the late Prof. M. Šeshagiri Šāstrin, and Mr. T. A. Gopinātha Rāo, has been critically set out and explained, we cannot think of any period of Tamil literature or any Tamil classic, however ancient, which is entirely free from Sanskrit influence. The only legitimate conclusion we can draw from such a state of things, is that never was there a time when Tamil lived apart from Sanskrit, and that both have always lived as loving sisters, under the same roof, time out of mind. The very names Agastya, Saṅgha, Kāvya, Lakshaṇa etc., etc., point to the indissoluble connexion of Tamil with Sanskrit. The scalpel of remorseless, historical criticism, applied by generations of European orientalists to Sanskrit chronology, has yet to be applied to Tamil, and consequently, the rigorous and exact estimate (very probably, under-estimate, according to the sterling astronomical researches of

5. Writing, in India, is generally ascribed to Ašoka and its introduction is associated with the edicts of that renowned Emperor as the earliest of written records. Though certainly we are not in possession of any earlier evidences of writing, yet there is mention made in குறள் and தொல்காப்பியம் of a practice which necessarily presupposes a knowledge of the art of writing. தொல்காப்பியம் says that it was an early practice to inscribe the names and exploits of warriors on stones and calls the same வீரக்கல்; "என்னை முன்நில்லன்மின் தெவ்விர் பலர்என்னை முன்னின்று கன்னின்றவர்". The premises from these two ancient works legitimately warrant the conclusion that the Tamils were conversant with the art of writing and that their knowledge of it must be dated at a time anterior to that of Ašoka[a].

B. G. Tilak, Hermann Jacobi, Maurice Bloomfield and others) of 3000 B.C., as the year of the leading Āryan migration into India, cannot be correlated with the history of Indo-Dravidian culture, in the present, unscientific state of South Indian Archæology and Philology. We are, at the least, in need of about four generations of European (German, for choice,) orientalists, to plod from now in the Dravidian field, before facts can be separated from fancies, and history, from folklore and legendary accretions. Afterwards, it will be time enough for us to speculate on the sequence of the influences, exerted by the different languages, on the ancient culture, civilization and religion of the Indian Peninsula, and to compare and correlate Sanskrit with Dravidian chronology. Our main business for the present is to patiently prosecute and promote research in Dravidian languages, on the lines of archæology, epigraphy, palæography, literary criticism etc., so as, for a beginning, to get at right chronological landmarks, if not data. The Government department of epigraphy and archæology has done much to open the eyes of the public to the many knotty riddles, as well as to the many surprise-solutions, of South Indian chronology, and we shall therefore be well advised in following up, if we can, its researches with diligence and zeal.—*Ed. L. T.*

[a] This is a question of which we are not competent to speak. The existence of undoubted works in Sanskrit, dating far previous to the days of Ašoka, naturally leads us to the conclusion that means of preserving them, other than by sheer memory, must have been known to the Hindus of that time. But, whether we may, at present, come by proofs or samples of those ancient means, except through epigraphical inscriptions, is highly problematical; for, it will be difficult to get at genuine manuscripts of such an

6. As elaborated by modern writers on sociology, there is another aspect to show that our language, with its literature and philosophy well developed, ought to have an antiquity of at least several thousand years. A nation or society takes very long before it takes to the culture of the land which is an index of its settled state and a measure of its highest civilization. Even anterior to this stage, they ought to have acquired skill in spinning, weaving, and even in the difficult art of working in metals. In the agricultural stage, as John Stuart Mill observes "The quantity of human food which the earth is capable of returning even to the most wretched system of agriculture, so much exceeds what could be obtained in the purely pastoral stage that a great increase of population is invariably the result". As we most authentically learn of the Tamils through a monumental work of their literature, which, according to historical computation, is at least 2000 years old, they were organised into a nation with its ideas materialized in the advantages of economic self-sufficiency in clothing and food. According to that work, a work for all ages, namely, குறள், the Tamils had actually combated the puzzle of food problem. Its talented author, Divine Vaḷḷuvar, lavishes quite a wealth of exhortations on the all-importance of Agriculture[8].

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antique period as the pre-Aśokan days. References to penmanship, epistolary correspondence etc., are frequently to be met with in pre-Buddhistic Sanskrit literature. These reflections are, however, nothing before the face-to-face finds of the archæologists, which irrebuttably prove that the only ancient writing so far detected in the heart of the modern Tamil districts, is only a clear variant of the Aśokan alphabet. The present-day Dravidian characters are also seen to be the logical and legitimate descendants of the Aśokan alphabet. The explanation of ஸிரக்கல் is, we learn, primarily due to the epigraphist, Mr. T. A. Gopinātha Rāo.—*Ed. L. T.*

[8] The period of Tiruvaḷḷuvar is usually assigned to the 1st century A. C. But the spiritual teachings included in Tirukkuṟaḷ do not help us to fix his exact religion. Very probably he was an Āgamāntin. Both the Śuddha-Śaivas and Vīra-Māheśvaras claim him as one of their saints. It is sometimes said that he was a Buddhist or, perhaps, a Jain. The Jain

7. A society is an organised community of individuals united together by a common bond of intercourse. Language, therefore, is the one essential and the most indispensable condition of such intercourse. The Tamils, with that type of civilization, broad-based and well-ordered, and a language with that standard of nicety and flexibilty as is evidenced by குறள் itself, ought to have had an antiquity of several thousand years towards their evolution; and their language had rich ethics and civics, the latter with its singular mention of benevolent kingship.[3]

8. The greatness of a nation is not to be judged by its ideas of material civilization alone, born though of extraordinary effort of genius. Its conceptions and ideals of social well-being are better data to determine such greatness. Thought and language are but as the mould of form and the glance of fashion.[3]

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tradition fathers the authorship of Tirukkuraḷ on Eḷāchārya. And a few Christians honestly think that he probably owed his superb ethics to the personal influence of the Apostle Thomas. We mention all this to show the amount of grave risk we are liable to run, in drawing conclusions about the phase of religious philosophy, obtaining in Peninsular India at the time. Tiruvaḷḷuvar's ethic, to judge from the abhorrence it evinces towards meat-eating of every form, is decidedly Āgamic (or Buddhist-Jainic), and there is no doubt that he stands for one of the choicest blossoms of Indo-Dravidian growth, at the beginning of the Christian era. The argument of an antiquity of several thousand years, from the adoption of agriculture as the main business of life, will apply to all countries and nationalities, and, as every one knows, the ancient Āryans were all tillers of the soil, and ploughshare was their primary badge of honour. The argument of a high antiquity, from the highly-finished form of the literary dialect, is also open to fallacy, as can be seen by an application of the dictum to the most philosophical and perfect living language of the day, to wit, German. We may sooner generalise about the advanced mystic proclivities of British Isles in Tennyson's time, from a study of his poems, than we may draw conclusions about the prevalent standard of popular philosophy, religion, and literary diction, in the Peninsular India of Tiruvaḷḷuvar's time, from his wonderful production, the Kuraḷ. Tiruvaḷḷuvar was

9. The Divine Poet, Vaḷḷuvar, systematised the ethics of the Dravidian Community and as well built up such a system for them; a system, not to be hedged in by the limitations of time. His system is a high water-mark of excellence. No less an authority than the late Herbert Spencer notices it in three different places in his great work on the "Principles of Ethics". Vaḷḷuvar is a utilitarian of the noblest type and a thinker of the loftiest order. His right noble conception of the good of the community, and the law of service charged upon the member of that community to contribute to that good is the best yet conceived. His chapter on "ஒப்புர வறிதல்" gives abundant evidences of it[4].

10. To quote Spencer again. The "Mild Hindu" represents communal interest; his ideal being one to serve, if possible, his remotest kith and kin; on the other hand, the Englishman represents national well-being; his ideal being one to serve to uplift the nation of which he is a member. The said chapter of Vaḷḷuvar pronouncedly formulates the more comprehensive and the more far-reaching ideal of service to the good of the community of nation[4].

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a sudden meteor of ineffable magnificence, and rather represents the crest of the mightiest wave than the dead oceanic expanse. He was a lightning-flash, and the brilliance of his light only served to reveal the surrounding, dark, horrid void. Consequently, all that we can, with reasonable safety, predicate of the chronology of Tamil and the Tamil-speaking peoples, from the current trend of external and internal evidence, is, that it almost extends to the pre-Buddhistic era.—*Ed. L. T.*

[4] Tiruvaḷḷuvar's mastery of literary diction and of terse and musical expression, is unmatched in the whole range of Tamil literature. He is more the exception than the rule. As in the case of Homer, Virgil, Göthe, Kālidās and Shakespeare, Tiruvaḷḷuvar represents more the phenomenal exception, than the hide-bound rule. He is consequently a classic *for all time*, and one of the greatest of *world's* inspired literary prodigies and ethical law-givers. He cannot be explained as the mere product of any locally prevalent culture, though tradition dubiously associates him with the tail-end of the last or third saṅgha.—*Ed. L. T.*

11. In the thought-region, Vaḷḷuvar is a prodigy and a type of Dravidian intellect nothing short of meteoric. With all that, he must in a large measure represent the general culture in which he was born and brought up. He must be a product of pre-saṅgam culture which ought to have stocked his mind and which should be itself rich and copious. The then linguistic equipments of Tamiḻ ought to have been very high and varied as well. சிலப்பதிகாரம் and மணிமேகலை follow குறள். Their poetic, literary and other merits will command for ever a high value. There were Dravidian instances which, by coming up and acting up to the highest ideal, fired the imagination of poets to further enrich Tamiḻ literature by their narration of them[4].

11. அமணன், driven into exile by his junior brother குமணன், offered his head to an impecunious bard to realise the price set upon it by the latter (குமணன்). பாரி, a small hill-chief was matchless in his gift. He was one whose heart was glowing with feelings of genuine sympathy; a tangible proof of which he gave when he drew back his car of procession in the interest of the spontaneous growth of முல்லை creeper. His munificence is also made mention of by the holy Saint சுந்தரமூர்த்தி நாயனார் "கொடுக்கிலாதானை பாரியெ யென்று கூறினுங் கொடுப்பாரிலை." The heroic poem சிந்தாமணி is full of details of Tamiḻ origin making up that epic. Every one of these works from its conception to its consummation is mainly Tamiḻ though not purely and individualistically so, because of some foreign mixture[5].

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[5] Cf., the following quotation from p. 272 of Dr. G. U. Pope's Edition of Nālaḍiyār (Oxford, Clarendon Press, 1893):

"Many of the Tamil roots, which are always monosyllabic, seem to be closely allied to certain Sanskrit roots from which it is yet difficult to think that they are absolutely derived. But much is of Āryan origin that does not on the surface seem so; *for it must ever be borne in mind that classical Tamil was elaborated mainly under the guidance of those who used Sanskrit (or Prākṛit) very freely, but were anxious to disguise its origin.* And as their system of verbal commentaries, and the exigencies of Tamil rhyme, rendered it possible, and almost necessary, to make new words *ad*

13. As Carlyle puts it, poetry is painting of emotions and feelings. According to this idea, in the rank of the Tamil poets, there is quite a galaxy of them whose fame will last all time.

14. The age of poetry is followed by one of commentary. Commentary is critical thinking and art of appreciation. The line of commentary well serves to clip the wings of wild exuberance. பேராசிரியர், நச்சினார்க்கினியர், சேனாவரையர், இளம்பூரணர் and பரிமேலழகர்—are our prominent commentators. Their critical estimate of the high settings of thought of our classical authors with their own (commentators') literary vigour and gloss of diction, is entitled to our nation's gratitude.

15. The system of Tamil philosophy evidences the highest and the keenest mental perception [6]. Language in the hands of these

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libitum, to give them new meanings, and to modify their forms in a very arbitrary manner, *I cannot but believe that a good deal of the old Tamil is somewhat artificial and literary.*

"Of the Drāviḍian languages Tamil undoubtedly preserves more of the genuine fragments of the original speech than any other. The question of the origin of the cerebral letters (ட, ண, ள and ழ) is a very important one for Tamil lexicography. It may be that these are all forms of one letter, a hard L; since they are all often unquestionably interchangeable both in Tamil itself, and in the various dialects,—the Telugu, for example, using ḍ for the Tamil ழ். It seems probable that their use originated in an attempt to express in Tamil, sounds existing in other languages such as Sanskrit, for which the Tamil itself had no characters. Tamil has neither aspirates nor sibilants; nor can it express in general a *Tamil has neither aspirates nor sibilants; nor can it express in general a consonantal diphthong.* Thus the Sanskrit श्री cannot possibly be written in Tamil, and is represented by திரு! The Sanskrit अस्रु or अश्रु is possibly the origin of the Tamil அழு, which in Telugu is *éḍu*. So *Vishṇu* has become விண்டு...............".—*Ed. L. T.*

[6] The system of perfected Tamil philosophy, to which our author invites attention, is purely Āgamic, and the ancient head-centre of Āgamic mysticism was Kashmir. Successive spiritual waves deluged Southern India from Kashmir (the land of the "Bhū-kailās"), and the earliest tide-

poetic philosophers formed the effective medium of popularising their spiritual truths among the masses. They had an intelligent following and a large one too. From the rank of philosophers, I will single out Saint Māṇikkavāchakar and திருநாவுக்கரசு, whose rhapsodies [7] and spiritual yearnings are soul-stirring.

16. Of our later poets I will choose to mention Kamban, புகழேந்தி and Kumaragurusvāmigaḷ [8]. Kamban cut an excellence for himself by fashioning an epic in Tamiḻ with fulness of detail, vigour of narration, elevation of diction and force of argument. Kumaraguru, with his chaste and elegant language and his original ideas, is almost a nature poet. His lines "செல்வ மென்பது சிந்தையினிறைவே அல்காநல்குரவு அவாவெனப்படுமே" [9] bear quite a parallel to the same idea in Milton:

> "Mind is in its own place and in itself can make
> "A heaven of hell a hell of heaven".

It is all one idea given two different coats.

17. Tamiḻ language has quite a mine of proverbs, the truths of concrete experience. These exhort the nation to pursue and

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mark was formed by St. Maṇivāchaka, and the latest, by St. Umāpatiśivāchārya. Be it remarked *en passant* however that the Vīra-māheśvaras claim St. Maṇivāchaka as one of the late apostles of their faith. And we were surprised a great deal the other day when we were told by Śrīmat Māyūram Arivānandan, a well-read Āgamāntin anchorite of the Nāṭṭukkoṭṭai community, that the Śiva-jñāna-bodha of the Rauravāgama had been extensively annotated by Śvāmin Vidyāraṇya (the well-known scholiast on the Four Vedas), and the Commentary, which is a stout tome, was being got ready for publication by the authorities of the Śriṅgeri Maṭh. What the existence of such a Commentary means for the historical study of the Āgamānta, time alone can show adequately.—*Ed. L. T.*

[7] We do not know why our author calls the "soul-stirring" psalms of St. Maṇivāchaka and St. Vāgīśa as "rhapsodies".—*Ed. L. T.*

[8] The poet's name is generally written Kumaraguruparasvāmi.—*Ed. L. T.*

[9] The quotation is from Kumaraguruparasvāmi's Chidambara-mummaṇi-kkovai, stanza xxv, ll. 20-21.—*Ed. L. T.*

to develop the resources of agriculture; extol other economic virtues; many of them set forth the virtues of industry and warn against the penalties of waste. Sloth and indolence are condemned. Principles of self-reliance are vehemently advocated. Ideas of economic self-sufficiency are plentiful. Knowledge is simply idolised.

18. In common with the rest of the civilised nations, our ancients were developing our literature in the shape of Poetry. But at the present time, we have far far out-grown their needs. Prose-writing is our present day absolute need. Prose literature is the best and the most effective medium to widen the horizen of the popular mind. We are all aware the problem of moral education is engaging the anxious attention both of Government and the people. Almost every standard author of ours based his work on the bed-rock of truths, physical, ethical, and psychological. When one begins to reflect upon the several phases of thought passing through Sītā in her solitude, as portrayed by the fertile imagination of Kamban, a number of handy volumes in prose can be put forth embodying the virtues of passivity, resignation, modesty, chastity, absolute faith in rectitude and quite a number of others. (In this connection I will refer to a piece of information.

"கரனையுமறந்தான்றங்கை மூக்கினைக்கடிந்து நின்றான்
உரனையுமறந்தானுற்ற பழியையுமறந்தான்வெற்றி
அரனையுங்கொண்டகாயனம்பினான் முன்னைப்பெற்ற
வரனையுமறந்தான் கேட்டமங்கையை மறந்திலாதான்[10]."

19. The psychological truth embodied in this stanza attracted the admiration of an eminent English psychologist some years ago). If similar work are likewise sifted in some cardinal aspects there will be plenty of room for a good prose out-put on many-sided morality. Our future prose writers touching this phase of the question will not fail to somewhat largely

[10] The citation is from Kambarāmāyaṇam, Āraṇya-kāṇḍam, Mārichan-vadhai-ppaṭalam (stanza 83, *q.v.*).—*Ed. L. T.*

incorporate in their writings our didactics chiefly intended to properly drill the minds of our youths. They will be effective guides in the hands of our youths in Schools and Colleges. Essays-writting must be pursued. Ideas on the dignity of labour are to be amplified in the light of our innumerable adages and aphorisms even going so far as to inculcate a worship of honest work.

20. There are our present day industrial and technical needs which should be popularised among our masses only through the medium of prose.

21. No spoken language can retain its pristine purity. Our modern requirements loudly call for the development of the resources of our language. Every progressive language will and does import in the process of its development a fair number of foreign elements, whether you will or no. When you think that indigenous elements will answer your purpose, make use of them by all means. In their absence, do not fight shy of enrichment by extraneous sources. I do not think our language will be badly off for such enrichment; nor do I think that borrowing for such a purpose will be derogatory. We will reckon with the times and do well to profit by their warnings[11].

S. R. M. M. R. C.

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[11] This paper, which we have rather freely commented upon and explained, is one of the best that we have come across, and will bear close, thoughtful reading, more than a dozen times. If the historical perspective connected with the various works and events referred to, be fixed in its proper bearings, according to our best lights at the present time, Mr. Chettiyār's paper will indeed become a very valuable document; and we zealously hope that he may do something on the lines we propose, at his earliest leisure. In para. 5 (*supra*), he refers to the art of writing as being alluded to in the *Tolkāppiyam*. The allusion is to be found on page 122 of the *Poruḷadhikāram* Commentary edited by C. W. Dāmodaram Piḷḷai. In the same para., a verse is also cited from the *Tirukkuṟaḷ*, which is kuṟaḷ 771, translated by the late Dr. G. U. Pope as follows:—

"Ye foes! stand not before my lord! for many a one
Who did my lord withstand, now stands in stone".

Again, the verses of Tiruvaḷḷuvar referred to in para. 6 (*supra*), are obviously the following (Dr. Pope's Translation being also added in juxtaposition):

சுழன்றுமேர்ப்பின்னதுலகம் அதனால்
உழந்தும் உழவேதலை.

"However they roam, the world must follow still the ploughman's train;
"Though toilsome, culture of the ground as noblest toil esteem."

உழுவார் உலகத்தார்க்காணி அஃதாற்றா
தெழுவாரையெல்லாம் பொறுத்து.

"The ploughers are the birch-pin of the world; they bear
"Them up who other works perform, too weak its toils to share."

உழுதுண்டுவாழ்வாரே வாழ்வார் மற்றெல்லாந்
தொழுதுண்டு பின்செல்பவர்.

"Who ploughing eat their food, they truly live
"The rest to others bend subservient, eating what they give."

—*Ed. L. T.*

Select from the menu before you only such foods that are destined for the perpetuity of proper organic action; food that will tone the stomach, cool a swollen liver and vitalize the blood; food that carries no thought of death and decay; no thought of injustice or crime. Be moderate in all your habits and eat in regular routine, leaving all drinking of liquids from your bill of fare. Take your time with your meal if you desire to retain the brightness of your mind to watch the proceedings about you and gain clues to situations that promise to disclose opportunities never before dreamed of. However you spend your evenings, let it be a time absolutely free from the thought of business, that you may enter the social function with the freedom of a chevalier.—*Mazdaznan Messenger.*

மறையோரவரே மறையவரானல்
மறையோர்தம் வேதாந்தவாய்மையிற் றூய்மை
குறையோர்தல் மற்றுள்ள கோலாகலமென்
றறிவோர்மறை தெரிந்தந்தணராமே. (10)

They are Brahmans who are real Brahmans,
These Vedāntins should possess purity of speech;
If fault finding to be bad they know,
Then they had understood the Vedas.

அந்தண்மை பூண்டவருமறை யந்தத்துச்
சிந்தைசெய் யந்தணர்சேருஞ் செழும்புவி
நந்துதலில்லை நரபதிநன்றுகும்
அந்தியுஞ்சந்தியு மாகுதிபண்ணுமே. (11)

With a loving heart, and mind on true end intent,
Any land the *antaṇars* live in, will never no decrease.
And the king of the land will also prosper;
They will offer oblations at evening and junctions.

NOTE.

The author gives here both the meanings of அந்தணர். அந்தண்மை பூண்டோர் and அந்தத்தை அணுகுவோர்.

வேதாந்தஞானம் விளங்கி விதியிலோர்
நாதாந்தபோத நணுகிய போகத்துப்
போதாந்தமாம் பரன்பாற்புகப் புக்கதால்
நாதாந்தமுத்தியுஞ் சித்தியு நண்ணுமே (12)

After securing Vedānta-Jñāna, according to law,
One attains Nādānta-Jñāna and enters
The joy of the Supreme, beyond all Jñāna.
He enters then, and grants Nādānta-Mukti and Siddhi.

ஒன்றுமிரண்டு மொடுங்கிய காலத்து
நன்றுமிருந்து நலம்பலபேசினும்
வென்று விழுங்கும் விகிர்தனை நாடுவார்
சென்றுவணங்குந் திருவுடையோரே. (13)

When Advaita-Jñāna is attained,
Though they may live and speak like others,
Their mind is placed on the Lord ever-free,
They become fit objects of our worship.

தானேவிடும் பற்றிரண்டுந் தரித்திட
நானே விடைப்படு மேதொன்றை நாடாது
பூமேவு நான்முகன் புண்ணிய போகனாய்
ஓமேவுமோமாகுதியவியுண்ணவே. (14)

The two bonds leave one when, without object,
He offers the oblations to the four-faced God,
When he does not do so,
His own 'I'-ness will sprout up.

(To be continued.)

J. M. N.

कामावनीनन्दनराशियाताः सितेन्दुपुत्रा मरवन्द्यमानाः ।
अरिष्टदास्तेऽखिलजातकेषु सदाष्टमस्थः शनिरिष्टदः स्यात् ॥

The above verse occurs in the second chapter, entitled Grahasvarūpaguṇādhyāya, of Vaidyanātha's Jātakapārijāta, a modern work on Hindu Astrology. It means that in all horoscopes Venus, Mercury and Jupiter will prove unfortunate if they tenant respectively the seventh, fourth and fifth houses, and that Saturn is always a conferer of prosperity while in the eighth. In other words, according to Vaidyanātha, Mercury posited in the fourth house, Jupiter in the fifth and Venus, in the seventh are evil, while Saturn posited in the eighth, is an unmixed good. To be sure, Mercury in the fourth renders a fixed residence impossible, Jupiter in the fifth contributes to a happy-go-lucky frame of mind, Venus in the seventh brings about a felicitous wedlock and Saturn in the eighth gives an ailing longevity. But what Vaidyanātha wishes to make out can be taken as an infallible dictum only when we fence his statement round with the following condition: Venus, Mercury and Jupiter will prove deleterious in the houses in question *when peregrine*, and Saturn will operate as an exceeding benefic in the eighth, *when he is strong by position and aspects.*

V. V. R.

A YOGIN IN SAMÂDHI AT NEGAPATAM.

(Concluded from page 72 of No. 2. Vol. XI.)

SOME CONCLUDING OBSERVATIONS*.

Postscript.—This article on the *Negapatam Yogin*, investigating the *Yoga-Bhūmikās* which the Soul of Man has to travel through, was written so long ago as July last. Since then, the writer has pursued the investigation, on his own account, on the lines sketched above, and, wonder to relate, the final proof of the article written in July last, comes to the writer almost unexpectedly, at a time when he finds himself so far in the track of the daring *Yogin*, as to find himself suddenly deprived of hunger and thirst, and all craving for food or water of any kind! At first, it appeared to be a mystery to the writer, who was engaged in his daily routine of work and worry as a journalist! I say 'worry' advisedly, because to deal with the press and fight with the P. D., is more irksome, though less heroic, than to fight the Grand Fight with *Māra*, or heckle the

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* Our beloved friend, Mr. C. V. Svāminātha Aiyar, brings his interesting and illuminative article to a close, with this number, and we cannot refrain from quoting hereunder the letter that he addressed to us, in forwarding this, the last part:

LALITĀLAYA, 29-9-10.

MY DEAR V. V. R.,

I received your proof at a most critical and interesting time. Investigating the case of the *Negapatam Yogin*, I am now in a state where hunger and thirst has ceased. I long to go into *samādhi* very often, and it is with great difficulty I am resisting the habit of being always in *kāshṭa-samādhi*. I have appended a *postscript* to the article which please set up and print along with the other.

I am unable to take food and am inclined to go into *samādhi* very often. This is my last message to the world.

Yours affectionately,

C. V. S.

Prince of Darkness in the one thousand and one forms in which he alone knows how to make his presence felt.

Concentrating the attention on the state of *Samādhi* which the Negapatam Yogin is enjoying so uninterruptedly, one is naturally annoyed at the many pin-pricks which the daily-routine of life *in* the world, though not *of it*, brings on in its train! And "the tribulations of the world!"—Oh! they have been felt even by the *Siddhas* who, fixing their whole soul in *Akhanda-lakshya*, the *realisation* of the Indivisible Unity in All the Variety of Phenomena, live *in* the world, yet not *of it*, as *karapātrins*, eating what their hands find to eat merely to transform the Inertia of Matter (food) into the subtle and soul-saving Spiritual Power, through the spiritualising agency of their perfected body. Even *they*, have felt the pain of standing before a Mammon-worshipping World, and holding out their hand for the food, which they are to transform into Spiritual Energy for the benefit of the World. Writing of "STILT-WALKING IN EXCELSIS" in the *Vivekachintāmaṇi*, I happened to alight on the lamentation of a *Siddha*, which so appealed to me that, writing it, I went into a trance, and my pen stopped for want of further thought to trace! The verse runs thus:—

"புல்லரிடத்திற்போய் பொருள்தனக்கு கையேந்தி
பல்லைமிகக்காட்டி பறக்கவிழிக்கிறேன்'டி!
பல்லைமிகக்காட்டாமல் பறக்கவிழிக்காமல்
புல்லரிடம்போகாமல் என்கண்ணம்மா!
பொருளெனக்குத் தாராயோ!"

The Inner-meaning or *Lakshyārtha* of the lament is so profound and deep that, attuned as the Mind was to the state of *Samādhi* represented by the Negapatam Yogin, it grasped its meaning as never before, and fell into an instantaneous trance. The Grasping Mind *dropped dead* for a moment, so to say, and in that Supreme moment of Death, the Soul transcended the Cosmic Law of Nature, and became "a Law unto Itself". The cravings of hunger and thirst fell off, with this supreme triumph over the Animal Man! Says My Lord, St. Tirumūlar:—

பதிபசுபாசமெனப்பகர்மூன்றிற்
பதியினைப்போற் பசுபாசமநாதி
பதியினைச்சென் றணுகாப்பசுபாசம்
பதியணுகிற் பசுபாசநிலாவே."

Tirumantiram, Tantra 1, Mantra 3.

When the ever-shifting modifications of the Mind fall off, and, by *chitta-vṛitti-nirodha,* "the thought-making Mind", transcending thought, stands *naked* or *alone-become,* in the reflected Glory of the Lord, it finds itself melting away like dew before the Sun; or, like a man standing before the open mouth of the tiger, finds ready entrance into its stomach, even so, the enlightened Mind (*tejo-manas*) is soon swallowed up in the Self-Effulgent Glory of the Lord!—"பதியணுகிற் பசுபாசநிலாவே!"—When the Lord in His Self-Effulgent Glory approaches the pure and aspiring soul, with out-stretched arms of Love and Grace, to receive the "Returning Prodigal",—COW AND COWARDICE" or *Pašu** and *Pāša,* the Animal Nature of Man and the Timidity of the Soul to approach the Lord,—which, by conscious transgression of UNITY, the Supreme Law of God, has become imbued with "*Cowardice*", which binds the Soul to thought-and-sense-perceptions, thus making it forge its own chains,—fall off!

When by a Supreme effort to shake off "the bondage to Thought and sense-perceptions", the Soul "up-rises" by "*Udyama,*" the Lord approaches to receive it, and the Animal Nature of Man and the quality born of it, which have been above described as "COW AND COWARDICE", both fall off, losing their hold on the *risen-up Man* or *uplifted-Soul*!

To return to the *Siddha's* lament above quoted, he appeals to "the Eye of Wisdom" as his Protecting Deity, and bursts out in pathetic soul-stirring prayer, as follows:—

O, Thou that art Mine Eye of Wisdom!
To the Ignorant (Mammonite) I go, and stretch my hand,

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* For the true meaning of *pašu*, see foot-note † on p. 70 of the current volume. Pāša literally means 'cord' and figuratively 'the inevitable and necessary principle of evil in the world'.—*Ed. L. T.*

For the morsel of food which the Spiritualising agent of my body, needs,
To transform into soul-saving energy true!
Lo! the Food, because of the Giver, turns out Evil!
And I have to laugh, and stare it out of existence!
Oh Mother! Grant that I shall no more have to laugh or stare,
At Evil spirits which the heart of the giver imparts to the gift,
Nor need to go to worldlings for what I want!
Oh, what I want Thou knowest well! Then, Won't you
Grant me 'What I want' (the Supreme Ideal of Sahajānubhava),
And save me from the pangs and pains and tribulations sore
Of going to Worldlings, with outstretched hand, to serve Thee,
O! Mother of Wisdom!

The full force and meaning of this prayerful appeal can be appreciated only by those who, having all their sensibilities heightened by Yoga practice, have to look for the bare necessities of life to men, in whom the fountain of charity has become dried up by the scorching heat of pride, pelf and power! It is now the twelth day since I penned my entire concurrence with the earnest and soulful prayer of the *Siddha*, and the sudden cessation of hunger and thirst, for days together, so frightened my boy* that he wrote to his sister, thinking his father was in danger. The gem of a son-in-law writes to the ten-year-old youngster, reprimanding him, on the authority of a brother who was bidden "to go to Mylapore to enquire about your father's health". And this paragon of a "brother", without so much as calling on the boy, has sent in his report, with the result that the sensitive boy is made to feel for the love he evinced to his sister! Such the world! And the worldlings, Oh! I blame them not! They are *Paśus!* merely: And their *Cowardice* they cannot throw off, any more than the domestic cow can rid itself of the knot that ties it down to the cowshed! Truly did the immortal author of *Kamalāmbāḷ*† remark when he said that

* The writer is referring to his young son who is at school.—*Ed. L. T.*

† The late Mr. B. R. Rājam Aiyar, B.A., a mystic who enjoyed some measure of *cosmic vision*, and editor of the *Prabuddha Bhārata* (1896-98). The journal is now in the hands of the "Rāmakṛishṇa-Vivekānanda Mission", Almorah.—*Ed. L. T.*

"If Love ever comes peeping into this world, coy like a deer strayed from its kind, never doth it roam on earth, but is soon hunted out by man or fate!"

Is the total riddance of this unhappy, love-deserted world and its worldlings, then, such a misfortune that a Yogin, in his lonely attempt to realise the fulness of God's Love, should, for a time, long to have complete rest, by forgetting this world, and rising above its din and noise, by stilling, within him, the animal wants of hunger and thirst! Oh No! Many a daring Soul, like the Negapatam Yogin, work and wait and watch for an opportunity to rise above the entanglements of the mundane world, that they may pursue the Path of Light, opened to their view, unmolested: But that is not to be! Often, in their retreat, they are molested by well-meaning fools, who drive them further and farther from the confines of this sinful world, making their invaluable Services lost to toiling and moiling humanity! For, their services to Humanity at large, are not altogether lost! Only they leave their foot-prints on the sands of time, and the traces thereof become fainter and fainter, as the world gets grosser and grosser! The writer is now in the *borderland* between this world and the other! His English-Education and early-training, as well as his professional work, has made him embrace the Ideal of "*Ich dien*" (=I serve)*, as the noblest to live and die for. But *to serve* involves "being allowed to serve". And with the example of Jesus and the Cross, no man can say "I serve in body!". The body is of the earth, earthy! However much one may perfect it, it can but be improved out of existence! When one becomes a *Siddha*, he finds the world too gross for him to work upon. Whether the present fast of the writer ends in his returning to the world again, or going over to the other world, he wishes, therefore, to leave this message to the world of toiling humanity, from the world of *Siddhas*. He considers it the greatest privilege of his life, to be thus made use of, to be a tool in the hands of those, whose very perfection is a

* The proper German form ought to be "Ich diene".—*Ed. L. T.*

bar to their helping humanity, sunk in gross materialism, worshipping woman and wine, and glorifying Mammon and Mars! Brethren! and Friends! Let a sufficiently large number of you, the *elite* among the elect, in all walks of life, embrace the religious life, the life of the Spirit, each one living it quietly, but honestly, sincerely and whole-heartedly, in his own walk of life, and keeping up his own station in life. The *Samashṭi-life* requires the services of All, in its Grand March towards the Goal. *St. Mâṇikkavâchakar* has described "the SACRED MARCH" of Progress, in thrilling words, which defy the Intellect to imitate them: Let this, then, be my last Message to the world, which I am leaving for Good; and whether it be for a time, or for ever, He *alone* has the power to decide! This then, in the holy words of *St. Mâṇikkavâchakar*, is MY LAST MESSAGE to a world, which I *willingly leave*, to take My Rest at the Holy Feet of Him, Who is calling Me to Rest! AUM-TAT-SAT!

"O, Let the welkin resound with the thrilling vibrant notes of the *Guru's* War-drum, Wielder of Wisdom's Sword;
O, Spread the sacred canopy of Grace, Divine, over the Noble Order that, knowing, rides the mystic charger white,*
Cover Ye, One and All, with that Armour Divine of utter Renunciation—
That in glory shines white, like burnt-up ashes pure—
Fragrant with the faith of ages, that faltereth not, nor fails;
Thus, accoutred, Come! March we on (the path of Progress) undaunted,
To possess 'the Freedom of the City †' where illusive hosts enter not."

LALITĀLAYA,
Guruvāra,
Mahâlaya Ekādaśi.

C. V. S.

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* '*Turiyapparai*', as St. Tirumūlar says.

† 'வானவூர்' which is not high up in heaven, but in 'the Perfect civic Ideal', towards which Humanity is progressing.

THE ĀDHĀRAS AND THE KUNḌALINĪ

OR

FORCE CENTRES AND THE SERPENT-FIRE.

(Concluded from page 76 of No. 2. Vol. XI.)

Its principal function in connexion with occult development is that by being sent through the force-centres in the etheric body, as above described, it vivifies these centres and makes them available as gates of connexion between the physical and astral bodies. It is said in *The Voice of the Silence* that when the serpent-fire reaches the centre between the eyebrows and fully vivifies it, it confers the power of hearing the voice of the Master—which means in this case the voice of the Ego or Higher Self. The reason for this statement is that when the pituitary body is brought into working order it forms a perfect link with the astral vehicle, so that through it all communications from within can be received.

It is not only this one; all the higher force-centres have presently to be awakened, and each must be made responsive to all kinds of astral influences from the various astral subplanes. This developement will come to all in due course, but most people cannot gain it during the present incarnation, if it is the first in which they have begun to take these matters seriously in hand. Some Indians might succeed in doing so, as their bodies are by heredity more adaptable than most others; but it is really for the majority the work of a later round altogether. The conquest of the serpent-fire has to be repeated in each incarnation, since the vehicles are new each time, but after it has been once thoroughly achieved these repetitions will be an easy matter. It must be remembered that its action varies with different types of people; some, for example, would see the Higher Self rather than hear its voice. Again, this connexion with the higher has many stages; for the

personality it means the influence of the Ego, but for the Ego himself it means the power of the Monad, and for the Monad in turn it means to become a conscious expression of the Logos.

It may be of use if I mention my own experience in this matter. In the earlier part of my residence in India twenty-five years ago I made no effort to rouse the fire—not indeed knowing very much about it, and having the opinion that, in order to do anything with it, it was necessary to be born with a specially psychic body, which I did not possess. But one day one of the Masters made a suggestion to me with regard to a certain kind of meditation which would evoke this force. Naturally I at once put the suggestion into practice, and in course of time was successful. I have no doubt, however, that He watched the experiment, and would have checked me if it had become dangerous. I am told that there are Indian ascetics who teach this to their pupils, of course keeping them under careful supervision during the process. But I do not myself know of any such, nor should I have confidence in them unless they were specially recommended by some one whom I knew to be possessed of real knowledge.

People often ask me what I advise them to do with regard to the arousing of this force. I advise them to do exactly what I myself did. I recommend them to throw themselves into Theosophical work and wait until they receive a definite command from some Master who will undertake to superintend their psychic development, continuing in the meantime all the ordinary exercises of meditation that are known to them. They should not care in the least whether such development comes in this incarnation or in the next, but should regard the matter from the point of view of the Ego and not of the personality, feeling absolutely certain that the Masters are always watching for those whom They can help, that it is entirely impossible for any one to be overlooked, and that They will unquestionably give Their directions when They think that the right time has come.

I have never heard that there is any sort of age limit with regard to the development, and I do not see that age should make any difference, so long as one has perfect health; but the health is a necessity, for only a strong body can endure the strain, which is much more serious than any one who has not made the attempt can possibly imagine.

The force when aroused must be very strictly controlled, and it must be moved through the centres in an order which differs for people of different types. The movement also to be effective must be made in a particular way, which the Master will explain when the time comes.

THE VEIL BETWEEN THE PLANES.

I have said that the astral and etheric centres are in very close correspondence; but between them, and interpenetrating them in a manner not readily describable, is a sheath or web of closely woven texture, a sheath composed of a single layer of physical atoms much compressed and permeated by a special form of vital force. The Divine Life which normally descends from the astral body to the physical is so attuned as to pass through this with perfect ease, but it is an absolute barrier to all other forces—all which cannot use the atomic matter of both the planes. This web is the natural protection provided by nature to prevent a premature opening up of communication between the planes—a development which could lead to nothing but injury.

It is this which under normal conditions prevents clear recollection of what has happened during sleep, and it is this also which causes the momentary unconsciousness which always occurs at death. But for this merciful provision the ordinary man, who knows nothing about all these things and is entirely unprepared to meet them, could at any moment be brought by any astral entity under the influence of forces to cope with which would be entirely beyond his strength. He would be liable to constant obsession by any being on the astral plane who desired to seize upon his vehicles.

It will therefore be readily understood that any injury to this web is a very serious disaster. There are several ways in which injury may come, and it behoves us to use our best endeavours to guard against it. It may come either by accident or by continued malpractice. Any great shock to the astral body, such for example as a sudden terrible fright, may rend apart this delicate organism and, as it is commonly expressed, drive the man mad. (Of course there are other ways in which fear may cause insanity, but this is one.) A tremendous outburst of anger may also produce the same effect. Indeed it may follow upon any exceedingly strong emotion of an evil character which produces a kind of explosion in the astral body.

The malpractices which may more gradually injure this protective web are of two classes—the use of alcohol or narcotic drugs and the deliberate endeavour to throw open the doors which nature has kept closed, by means of such a process as is described in spiritualistic parlance as sitting for development. Certain drugs and drinks—notably alcohol and all the narcotics, including tobacco—contain matter which on breaking up volatilises, and some of it passes from the physical plane to the astral. (Even tea and coffee contain this matter, but in quantities so infinitesimal that it is usually only after long-continued abuse of them that the effect manifests itself.) When this takes place in the body of man these constituents rush out through the force-centres in the opposite direction to that for which they are intended, and in doing this repeatedly they very seriously injure and finally destroy the delicate web. This deterioration or destruction may be brought about in two different ways, according to the type of the person concerned and to the proportion of the constituents in his etheric and astral bodies. First, the rush of volatilising matter actually burns away the web, and therefore leaves the door open to all sorts of irregular forces and evil nfluences.

The second result is that these volatile constituents, in

flowing through, somehow harden the atom so that its pulsation is to a large extent checked and crippled, and it is no longer capable of being vitalised by the particular type of force which welds it into a web. The result of this is a kind of ossification of the web, so that instead of having too much coming through from one plane to the other, we have very little of any kind coming through. We may see the effects of both these types of deterioration in the case of men who yield themselves to drunkenness. Some of those who are affected in the former way fall into delirium tremens, obsession or insanity; but those are after all comparatively rare. Far more common is the second type of deterioration—the case in which we have a kind of general deadening down of the man's qualities, resulting in gross materialism, brutality and animalism, in the loss of all finer feelings and of the power to control himself. He no longer feels any sense of responsibilty; he may love his wife and children when sober, but when the fit of drunkenness comes upon him he will use the money which should have bought bread for them to satisfy his own bestial cravings, the affection and the responsibility having apparently entirely disappeared.

The second type of effect is very commonly to be seen among those who are slaves of the tobacco habit; again and again we find that they persist in their self-indulgence even when they know perfectly well that it causes nausea and misery to their neighbours. We shall recognise the deterioration at once when we think that this is the only practice in which a gentleman will persist when he is aware that it causes acute annoyance to others. Clearly in this case the finer feelings have already been seriously blunted.

All impressions which pass from one plane to the other are intended to come only through the atomic sub-planes, as I have said; but when this deadening process sets in, it presently infects not only other atomic matter, but matter of even the second and third sub-planes, so that the only communication

between the astral and the etheric is when some force acting on the lower sub-planes (upon which only unpleasant and evil influences are to be found) happens to be strong enough to compel a response by the violence of its vibration.

Nevertheless, though nature takes such precautions to guard these centres, she by no means intends that they shall always be kept rigidly closed. There is a proper way in which they may be opened. Perhaps it would be more correct to say that the intention is not that the doors should be opened any wider than their present position, but that the man should so develop himself as that he can bring a very great deal through the recognised channel. The consciousness of the ordinary man cannot yet use pure atomic matter either in the physical body or in the astral, and therefore there is normally no possibility for him of conscious communication at will between the two planes. The proper way to obtain that is to purify both the vehicles until the atomic matter in both is fully vivified, so that all communications between the two may be able to pass by that road. In that case the web retains to the fullest degree its position and activity, and yet is no longer a barrier to the perfect communication, while it still continues to fulfil its purpose of preventing the close contact between lower sub-planes which would permit all sorts of undesirable influences to pass through.

That is why we are always adjured to wait for the unfolding of psychic powers until they come in the natural course of events as a consequence of the development of character, as we see from the study of these force-centres that they surely will. That is the natural evolution; that is the only really safe way, for by it the student obtains all the benefits and avoids all the dangers. That is the Path which our Masters have trodden in the past; that therefore is the Path for us to-day.

C. W. L.

NAMMĀḶVĀR'S TIRU-VIRUTTAM.

(*Continued from page 125 of No. 3, Vol. XI.*)

XVIII. After our Seer had left the earth, Madhur-Kavi,
His Worship-Form, in his Kur'gai Seat did install,
Thus setting an example bright—which caused our Seer's
Be'ng so installed in ev'ry Vishṇu-Temple Great.

XIX. Our Seer and his kin—who number twelve
In all, Four Thousand Tamil Verses sang;
Thus, (2) Drāvid Veds Four, and their Adjuncts gave.

XX. (1) Tir'-viruttam, (2) Tir'-vāširium,
(3) And Periya-Tiruvantāti,
(4) With Tiru-vāi-Moḷi as th' fourth,
Make up our Drāvid Vedas Four.

XXI. "It is the pleasure of the Lord that souls
A fivefold sacrament receive, by be'ng—
(1) Stamped with His Seal, (2) decked with His Badge, (3) named after Him,
(4) Instructed in His Law, (5) converted to His Will."
—Šrī-Vishṇu-Tilaka, with host of other authorities to the same effect.

Accordingly, the Angel of the Lord did, by
The Lord's command, give our Seer all these Sacraments.—Cp. our Seer's kindred spirit Periyāḷvār's Tiru-moḷi, Decade 44, *v.* 1.)

XXII. (1) Of God—the Lord, (2) of th' soul—His liege, (3) of Grace—the mean,
(4) Of love—the end, and (5) of the lusts that stand between

As Pitfalls (or P's) Three—where many a soul doth rust,
To wit, (*a*) Pow'r-lust, (*b*) Pelf-lust, and (*c*) Prog'ny- (or Sex) lust,
Our Seer thence sang, in his Veds Four, to save the world;
This literary work, 'gun in his sixteenth year,
Be'ng ended in his thirty-fifth—when he reached Heav'n.

XXIII. (1) The God-led Saint, (2) the Saint-led Sage, (3) the Sage-led Gent.,
These are the Agents Three, for our salvation sent.
Love makes the Saint, wisdom the Sage,
Wisdom, grown love, saves every age.

XXIV. (1-9) Like his Tir'-vāi-Moḻi, our Seer's Tir'-viruttam too
Hath Comments Five (—one of these having Glosses Four).
Nam-piḷḷai is th' chief spring-head of this comment-stream.
" Blest Liege of th' Iron-Age's Antidote " he 's called.
What place, 'mong Drāviḍ Seer's Saint Nammāḻvār holds,
That place, 'mong their Commenters, Sage Nam-piḷḷai holds,
Having gained inspiration from his Teacher-Line—
(14) Vedāntin, (13) Bhaṭṭa, (12) Kūr'nāth, (11) Govind, (10) Yati-rāṭ,
(9) The Pūrṇas Five, (8) Yāmun, (7) Rāma, (6) Padmāksh, (5) Nātha,
(4) Our Seer, (3) our Lord's Angel, (2) our Lady, and (1) our Lord,
In ever-glow'ng ascending order standing here,
And giving rise to many-branched descending-lines,
One of which comes to me, marked by the follow'ng names :—

(15) Nam-piḷḷai gave us (16-17) Kṛishṇas Two—the first of which
Kṛishṇas, a (18) bright son and (19) son's pupil gave. Of these,
(18) the former—who as "Āchchān Junior" is renowned,
Charamopāya's or "Guide-obey'ng's" Def'nition wrote.
(19) His pupil—Vādi-Kesarin *, Tir'-viruttam's
Commenter Three, Tir'-vāi-Moḷi's Commenter Five,
And writer too of many other great works, was.
Nam-piḷḷai's (16) Kṛishṇa th' First, by his command, comments
Gave *all* our Drāviḍ-Hymnal that's Four-thousand-Versed,
(—His Comment on Tir'-viruttam having Glosses Four);
Rāmāyaṇ, Bhārat and some Saṃ-skṛit Hymns explained;
And Many works—"Rahasyas" † called—bequeathed the world.
Nam-piḷḷai's (17) Kṛishṇa Two, th' Two Greatest Comments wrote
On Tir'-viruttam and Tir'-vāi-Moḷi, the last
Comment be'ng with Two Glosses Grand and Var'-yogin's
(*a*) Precis and (*b*) Ref'rence-Explanations, much enriched.
This Kṛshṇa's (20 and 21) sons wrote *sūtras*—summing up
The thoughts which, like an ocean, had expanded, till their time,
The Codes thus framed, be'ng such as will
(1) Unto eternity endure,
(2) And, even on the minds of babes,

* = "Lion to (his) Foes".
† = "Mysteries".

Religion's Fivefold Truth impress, (See *ante*, Head XXII.)
Comparing fav'rably in th' last respect
With even the Rahasya-Traya-Sār
As Āḻ'vūr Rājagopālārya owned.
Eighteen Myst'ries—"Rahasyas" called; th' first son beqeathed.
(Of sev'ral of these I've translation English made.)
Th' other (*a*) Āchārya-Hṛidaya,
(*b*) Drāviḍāmnāya-Hṛidaya,
And other "Myst'ries" wrote, and many hymns explained.
(20) "The World's Instructor" *that*, (21) "Varārya" *this* is named.
Then, (22) Kūr'-kulottam-dās' Pupil
(23) Śrī-Śaileśa (the author of
"Periyāḻvār's Esoteric Sense),
(24) Āyi (—Commenter on th' Śrī-Vachana-Bhūshaṇa
And on Āchārya-Hṛidaya),
(25-26) And Friends Two, taught (27) Var'yogin who
Our Drāviḍ-Vedānt-Sūtras glossed,
That is, explained the works of Teachers Twenty and
Twenty-one, in a way that has not been surpassed.
Our Creed's Expression Drāviḍ, was perfected thus,
As its Expression Saṃ-skṛit had been by (10) Yat'rāṭ,
(*a*) Kur'keśvar and (*b*) Śrī-Vishṇu-Chit,
(*c*) Varad'-Guru, (*d*) Sudarśana,
(*e*) Vedāntāchārya and (*f*) his son.
(27) Var'-Yogin left (27) Eight Pupils, 'mong whom Aṇṇan 's one.
My own (39) Aṇṇan or "Elder Brother"—who saved me,
Rose in (28) th' First Aṇṇar's Line, being preceded by
(29) Śrīn'-vās one, (30) Varad one, (31) Vāg-Bhūshaṇ'-Mīmāmsak,
(32) Varad Two, (33) Śrīn'-vās Two, (34) Kṛishṇa One, (35) Nar' simh One,

(36) Kṛishṇa Two, (37) Nar'-simh Two, and (38) Kṛi-
shṇa Three—my sire—
An author great and th' founder of an author-line,
Each soul composing which, can with *author'ty*
speak.
(*a*) Guide-line's Expression Algebraic, I've shown
In my tract on "th' Ego's Fifteenfold Sense,"
While (*b*) my "Saint's Fivefold Conquest" shows—
Who is a Saint,
And (*c*) my "Religion Universal" th' whole world
links,
And (*d*) "Temple-Worship's Rationale" devotion
props.
I've Englished sev'ral of (8) Yāmun's and (10) Yat'-
rāṭ's works,
And have published or taken part in publishing
The greatest part of what th' 'bove Teacher-Line
hath writ.
A Library and Press, I've for this work, endowed ;
Am Chairman of th' Sabhā which prints Śrī-Vaishṇav
works,
And Member of the Vedānt'-Vardh'nī which them
spreads
I, my credentials have, thus public made,
Obey'ng the Texts which have prescribed this course.—
"The Teacher-Line shall, in *detail*, be known,
Beginning from The Fountain-Head, to date."
[="Sa chāchārya-vamšo jñeyaḥ,
Āchāryāṇām 'ašāv ašāv' ity-ā-Bhagavat-taḥ."]
Whoever rests on truth revealed,
The reason of this understands.
The weakest link of chains, the chains' strength re-
presents.
Max Müller trusts the Brāhmaṅ-Genealogies.
Still more important is the Guide-Line 'bove set
forth.

Advaitins too, their Guide-Line from Nārāyaṇ trace.—
"(1) The Lord of Hosts, (2) His Creature First*, whence sprang—
(3) Vasishṭha, (4) Šakti and (5) Parāšara,
(6) Vyāsa and (7) Šuka (in unbroken line),
Whom followed distantly (8) the Great, Gaud'-pād,
(9) Govind—the Yogins' Chief, and (10) Šaṅk'rāchārya Blest,
Who, (11) Padma-pād, (12) Hastāmalak and (13) Toṭak taught;
These Guides and those who followed them, I e'er bow to."
Advaitins thus, their Teachers' Line derive from God.
The list of After-Teachers of Advaitism,
Is in Šṛiṅgeri-Maṭh and other quarters found.
(3) Vasishṭha, as Rāma's Guide and Veg'tarian 's famed.
Guided by him, Rāma adored Nārāyaṇ; was
By him, Kaušik, Vālmīki and th' like Seers,
Owned as Nārāṇa Himself in human form.
(5) Vishṇu-Purāṇa, us, Parāšara hath giv'n.
(6) Vyāsa, Vedānta-Sūtras gave, and Bhārat too.
" Nārāyaṇa's Biography ",† he Bhārat named.
(7) From Šuka we, the Bhāgavata have obtained.
Vishṇu and Vishṇu-Bhaktas, in this Guide-Line shine.
In it Šaṅk'rāchārya figures as tenth
As tenth, Rāmānujārya is in ours.
As Thibaut, in his introduction, shows,
Visishṭādvaita, some in this line held.
Nīl'megh' Šāstrin—Madras Law-Journalists' Teacher,
Tells me Šaṅk'rāchārya too did but
Visishṭādvaitism and Bhakti teach,

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* *Vide* the Text: " Yo Brahmāṇāṃ vi-dadhāti pūrvam, Yo vai Vedāṃš cha pra-hiṇoti-tasmai." Šv. Up. 6. 18.

† " Nārāyaṇa-Kathā."

That's, as Thibaut calls it the Bhāg'vat-Sampradāy.
As Vaishṇavs, Mādhvas, have their Guide-Line, too
Gaurāṅga's pupils have *their* Vaishṇav-Line.
The discipline in this way brought,
Makes Barth predict Vaishṇavs' success
Saint Bernard was by his disciples asked,—
"On what foundation rest we our salvation-hope?"
"From Christ, down to my Guide, a Teacher-Line hath come.
The head of each one here, to his Guide's foot is tied.
"Let th'......wise learn from......Jay'-dev whose soul 's united with
The foot of Nārāyaṇa", said Jay'-dev in th' same strain. See *ante*, p. 11, para. VIII.
If but a single link is broke, the whole is broke.
Hence, *my* Salvation-hope, on faith in this Line rests.
If *I* be saved, those who me follow will be saved.
On higher ground than this, salvation-hope isn't placed."
Saint Bernard thus, the very words of Yat'rāṭ spoke,
The sole exception being in the Teacher's names.
"Read......nothing but biography", Disraeli said
For *that* is life without theory." What's history
But the biography of Great Souls?" Carlyle asks.
On th' Greatest of Biographies, we therefore rest,
"*That* is the way in which Creat Souls have walked,"
The Son of Justice to the God of Justice said. (Mahā-Bhārata, Yaksha-Prašna).

The following is our Chronological list:—

No.	Abode.	Born A.C.	
39	Triplicane, Madras.	November 1840	Myself. (*Šrī Yogi S. Pārthasārathi*)
		1826	My Eldest Brother and Immediate Teacher Šrī Tirumalāchārya (the greatest Hindu Lawyer of his time.)
38		1800	My Father—Šrī-Kṛishṇamāchārya. Do.

No.	Abode.	Born A.C.	
37	Sriranga-patna	about 1760	My Grandfather—Śrī-Śiṅgarāchārya (—Teacher of the Mysore Dewan Purnia's sons.)
36	Do.		My Great Grandfather—Śrī-Kṛishṇārya (author of a treatise on the worship of God).
35	Do.		Narasimhāchārya—father of No. 36.
34	Do.		Śrī-Kṛishṇārya—father of No. 35.
33	Do.		Śrīnivāsāchārya—father of No. 34.
32	Srirangam		Kandāḍai Varadāchārya—the Godfather of No. 33.
31	Do.		Anantārya—Godfather of No. 34 and author of our Śrī-Vachana-Bhūshaṇa-Mīmāṁsā.
30	Do.		Kandādai Varadāchārya—Godfather of No. 33.
29	Do.		Kandādai Śrīnivāsāchārya—Father and God-father of No. 32.
28	Do.		Kandādai Aṇṇan—Father and Grandfather of No. 31, and spiritual brother of Prativādi Bhayaṅkara and six other Apostles.
27	Do.	1370	Vara-Yogin—famed as Maṇavāḷa-mā-muni, and Yatirāṭ Re-incarnate, and Godfather of No. 28 and 7 other Apostles.
26	Alvar-tiru-nagari		Dīpra-śāyā—maternal uncle of No. 27.
25	Do.		Abhirāma-vareśa—maternal Grandfather of No. 27.
24	Yadavadri		Āyi—known also as Janany-āchārya of Yāda-vādri. (Mysore State).
23	Alvar-tiru-nagari	1307	Śrī-Śaileśa—Chief Godfather of No. 27 and spiritual brother of No. 24.
22	Do.		Kūra-kulottama-dāśāchārya, converter of No. 23.
21	Srirangam		Varārya—famed as Aḷagiya-Maṇavāḷa-p-Perumāḷ Nāyanār,—whose Sūtras were commented on by No. 27, and whose Junior

No.	Abode.	Born A.C.	
			contemporary was Śrī-Vedāntāchārya (b. 1268 A.C.), the latter's son having been born in 1316 A.C.
20	Do.	1213	Piḷḷai Lokāchārya, Elder Brother and Godfather of No. 21, whose Sūtras too were commented on by No. 27.
19	Do.		Vādi-Keśarin, disciple of No. 18.
18	Do.		Āchchān Junior—famed as Nāyanār Āchchān Piḷḷai—Son and Godson of No. 16.
17	Do.	1159	Nam-Piḷḷai's Kṛishna the Second—famed as Vaḍakku-ttiru-vīdhi-p-piḷḷai—Father and Godfather of No. 20.
16	Do.	1159	Nam-Piḷḷai's Kṛishna the First—famed as Periya-vāchchān Piḷḷai,—Father and Godfather of No. 18.
15	Do.	1127	Nam-Piḷḷai—Godfather of Nos. 16 and 17.
14	Do.	1054	Nam-Jīyar—Godfather of No. 15.
13	Do.	1074	Śrī-Parāśara-Bhaṭṭārya—famed as Periya Bhaṭṭar, Godfather of No. 14.
12	Do.	1026	Govindārya—famed as Embār—one of the 74 Great Apostles of (No. 10) Śrī-Bhagavad-Rāmānujāchārya.
11	Do.	1031	Kūra-nātha—famed as Śrī-vatsa-chhina-Miśra, one of the 74 disciples aforesaid and coadjutor in the preparation of the said Rāmānujāchārya's Śrī-Bhāshya and a martyr in his cause, and Spiritual Brother of Mudali-Āṇḍān (b. 1033 A.C.), and Anandāḻvār (b. 1053 A.C.)
10	Do.	1017	Śrī-Bhagavad-Rāmānujāchārya—the greatest Gem in our Sage-Line (Just as Nammāḻvār is the Greatest Gem in our Saint-Line.)

No.	Abode.	Born A.C.	
9	Kanchi	1010	(*a*) Kāñchī-Pūrṇa—famed as Tirukkachchi Nambi, who taught No. 10, our sixfold truth.
	Srirangam	998	(*b*) Mahā-Pūrṇa—famed as Periya Nambi who became Godfather proper to No. 10, by the Lord's command.
	Tiru-kkottiyur	987	(*c*) Goshṭhī-Pūrṇa—famed as Tirùkkōṭṭiyūr Nambi, who taught No. 10, the Final Sense of the Gītā.
	Venkatadri		(*d*) Śrī-Śaila-Pūrṇa—famed as Periya Tirumalai Nambi—who taught No. 10. the sense of the Rāmāyaṇa.
	Vanadri or Tirumalirum solai near Madura.	988	(*e*) Śrī-Mālā-Pūrṇa—famed as Tiru-mālai-Āṇdān—who taught No. 10, the Sense of our Drāvida-Veda.
8	Srirangam	916	Śrī-Yāmunāchārya—famed as Āḷa-vandār—Godfather of all the Five Pūrṇas [marked as No. 9 (*a-e*)] and Father and Godfather of Tiruvaraṅgapperumāḷ Araiyar (b. 957 A.C.)
7	Do.	870	Śrī-Rāma-Miśra—famed as Maṇakkāl Nambi—Godfather of No. 8.
6	Do.	826	Śrī-Puṇḍarīkāksha—Godfather of No. 7.
5	Do. (Before)	800	Śrī-Nātha-Yogī—Godfather of No. 6 and Founder of our Sage-Line.

The Twelve authors of our Drāvida Hymnal flourished in different centuries, *long* before the Age of No. 5; And No. 4, our Seer Nammāḷvār, at least, flourished *long* before the Christian era. Nammāḷvār's praise is sung by Auvaiyār and others who are said to have flourished about the beginning of the Christian era.

(To be continued.)

A. G.

A Triangular Duel over the Science of Prediction.

V.

UPANISHAT HONEY-DROPS AND ASTROLOGY.

A small digression before I commence. Abuse is not commendable for any. The writer on Judicial Astrology has used strong expressions against, may I say, a judicious writer, with all the denunciations of a Demosthenes. Every man is responsible for his own views. Simply because one does not fall in with me and makes hostile criticisms, I must only take care to correct myself if I am wrong, and I have no right to use hard language. Granting that Astrology is true, the only, the most important, and the most mischievous effect it would have upon us, is, that it eschews our responsibility and damps our enterprising spirit. I would rather prefer to be in total ignorance of it, rather than to know my future and brood over my coming misfortunes. In your issue of the 30th ultimo, a correspondent of yours has kindly published an extract from the writing of an eminent *savant* and it is too good to be lost. "This is an excellent foppery of the world, that when we are sick in fortune, often the surfeit of our own behaviour—we make guilty of our disasters, the sun, the moon and the stars [imaginary ones too], as if we were villains by necessity; fools by heavenly compulsion; knaves, thieves and treachers by spherical predominance; drunkards, liars and adulterers by an enforced obedience of planetery influence, and all that we are evil, is by a divine thrusting on". How truly said. Let Astrology even if true, be so to sages. It may be a gift of Providence to such people to regulate their own yogic conduct and is certainly not for us all, who go in for the least excuse, to condone our conduct. As for Ṛishis, they were and are entirely above pleasures and pains. Would Astrology add a day more to our term of existence? Perhaps, it could, to a sensitive man,

materially shorten his span of life. Granting that Astrology could increase the period, say, to a thousand years, "what next?" is the question. When he stands, after all, before the High Tribunal and when questioned, the only answer he could give, if answer it could be, is "My Lord, I am not responsible —it is all the doings of a star" and the star, if it had its life not dormant, would say, "he must have had sense enough to know that distant stars, and much less the stars of his own brains, inanimate as they are, have no influence upon the actions and responsibilities of animate individuals". Astrology is meant to comfort the lazy and the disappointed, who catch hold of a broken reed of hope in the running stream of life. According to Upanishats, Astrology is an "Aparā Vidyā" not worth the while of those who are seekers after Truth. The less we know of it, the better for our own good, unless we have attained the eminence of Ṛishis, and even to them, it is of no use. More in another article.

M. V. N.

VI.

JUDICIAL ASTROLOGY.—A FURTHER STATEMENT.

SIR,

I thought I had done with this subject with my communication in your paper of the 3rd instant. As luck would have it, I have now to greet Mr. "M. V. N." who, under cover of "Upanishat Honey-drops", showers a rain of anti-Astrology in your issue of the 16th. If my two articles on Judicial Astrology were read together, to wit, those in the *Indian Patriot* of May 26 and June 3, a further labouring of the question by Mr. "M. V. N.", was not a necessity. But erroneous opinions, like crocodiles, die hard, and the champions that foster and foment them, hardly know what they speak about. Mr. "M. V. N"'s first objection against Astrology is that "it eschews our responsibility and damps our enterprising spirit". He may as well say that a medical man's diagnosis of a

patient's disease, weans the patient of his responsibility to safeguared his health, or gives a rude shock to the false ease of his "fool's paradise." Destiny must work itself out, be it a gladsome round of worldly well-being, or a disastrous chain of ill-starred events, or a multi-coloured mixture of both. If Mr. "M. V. N," has the power, he can practise "auto-hypnotism" or "mental blanking", and blindfold himself against destiny. Inebriates are the greatest students in this line. The crushing wheel of Destiny rolls on with the imperturable calmness and poise of sidereal systems, and if man in his hare-brained haughtiness, does not care to heed to its warnings, which are couched in the "language of the stars", he is sure to burn his fingers, and, what is worse, will be stranded on the beach of Chance, high and dry. Let him close his eyes, *think* that an iron pillar is made but of butter, and dash his head against it, and we at once know the result. And so, lulling oneself in a "fool's paradise", may be a tonic for some people, but for the bulk of humankind, it will bring on untold miseries. Astrology discloses not only the sore spots, but also the purple patches in one's life. If the sore spots have a tendency to make a man cold in the mouth, the purple patches can surely buoy him up. And one cannot fight shy of sore spots, by keeping oneself in utter ignorance of them; on the other hand he should know them and their *locale*, and set about them in the right way.

A patient with an abscess on, certainly objects to regard a surgical ward; the idea of the operation, the excruciating misery associated with it, depresses him for the nonce; nay, the look of surgical instruments, often brings a nervous shock. But all the same, a surgical operation does good to the patient in the long run. It will be dismal to know of one's bad future. But knowledge in course of time gives place to a helthy resignation, and a steadiness and calmness of mind, with the help of which the bad elements betokened by the stars, are well analysed and examined, and the right method of action is adjudged beforehand, so that it is easier for the thoughtful man to act with pluck, resource and grit, when the evil time stares

him in the face. But to think that man can throw dust in the eyes of Destiny, by playing the Hindu "pussy" with her closed eyes, is a delusion. Astrology may be unpleasant to mental weaklings, hypochondriacs and epileptics, and yet, this circumstance can hardly form any argument to discount its extreme value, just as it is no argument to suppress speaking the truth, because truth offends many, and is not so palatable as varnished lies. We may as well blame the science of surgery, because the look of surgical appliances, sends many a man's heart pit-a-pat; or blame God for sending Death into the world, and thereby upsetting the minds of women and children.

Mr. "M. V. N." refers winsomely to an extract which, he says, appeared in your issue of the 30th ultimo, but which somehow manages to elude my detection. But my purpose is served for the present, without a trouble, as he gives the extract at length. We can certainly laugh at the expense of God and of His Dispensation, because we have been blessed by God with the 'cheek' to do so. And we can similarly laugh at the stars, and, as an irate surgeon once remarked to a mock-modest and mealy-mouthed stipendiary student of medicine, when the student was endeavouring to suppress a hoarse giggle at the serious look of the surgeon, whilst engaged in examining a case of malignant tumour at the anus of a boy, "we can laugh at our own fundament" too. The stars are never mocked, and only the farthing rush-light of human life, is scandalised at each turn. All that transpire is the result of our own *vāsanās* and *samskāras* which, in turn, are the product of our *Karma* of a limitless past. The stars and planets are merely the indicators of human destiny, just as barometers indicate meteorological conditions, and thermometers read febrile temperature. And we cannot say that barometers produce climatic changes, nor thermometers induce hectic fever. If a wiseacre thinks that he is a fool by heavenly compulsion, the only penance left for him to do, is to try and drown himself in the Bay of Bengal. The fact is, the stars and planets, as they are stationed at the moment of our

geniture, indicate the *summum* of our *prārabdha karma*, and he that hath eyes to see, may see and understand. An unerring clue is thus given to our character and destiny, which work themselves out, like the movements of a self-adjusted machine, in the bulk of cases, while, in sporadic instances, the lever of free-will, is able to effect just that alteration in the course of things, which an acquired character effects in the strain of heredity. For both these classes of destiny, an actual knowledge of their mode of working, in the light of astrology, cannot be overrated.

True Yogīs, who are able to look back and look before, and see the concatenation of circumstances, known as causes and effects, as one organic chain, have no need of Astrology. And it is only for the work-a-day man of the world, who, in his momentary intoxication of power and pelf, sows a wind in order to reap a whirlwind, that astrology has a solid value, as a mariner's chart in the hands of a ship-captain. And because we seek help from astrology to understand the scheme of human destiny, we cannot, for a moment, absolve human beings from signal blame for their evil *karma* at present, which is a reflection of their *karma* in the past. We are not puppets in a dumb puppet-show, and are not wire-pulled by the stars. Stars are merely indicators of human destiny and as George Eliot says, "Babies can't choose their own horoscopes, and, indeed, if they could, there might be an inconvenient rush of babies at particular epochs." It is thus clear that the relation of stars to destiny is only one of "indication", and if any thing more is attributed to them, it will prove solely to be a case of one's wish being the father to one's thought, or that of "giving the dog a bad name and then hanging it". There is a great deal of unrighteous and stinking "howling" against astrology, from men whose only competency to pronounce a verdict on the science, is that they honestly know absolutely nothing about a ghost of it! Mr. "M. V. N." seriously asks whether astrology will add a day more to our term of existence. This reminds me of a question put years

ago by a bumptious bungler of "ifs" and "buts" to a European, who was interested in the advocacy of serum-therapeutics, as an antidote, or rather preventive, of bubonic plague. The bungler said: "Inoculation is said to be capable of bringing on leprosy." The European was equal to the humour of the situation, and crushingly retorted, "Inoculation will not prevent you from getting leprosy!" We may adopt, in the present case, a better and more dignified and courteous tone, and tell Mr. "M. V. N" that astrology will neither add to, nor subtract from, our "allotted span," but will "indicate" the latter, as well as truth requires it to be said. When he stands before the High Tribunal, he cannot accuse barometers for hurricanes, and weather-cocks for the south-west monsoon of India; and much less can he accuse the stars for his own folly, either now or then. He must go to "Gehenna" if his actions in this world merit it, or to "Walhalla," if he steadily works up to it even from now. And so, astrology or no astrology, moral responsibility can never go off from any man, when he does an act in the full flush of his perverse consciousness, though the stars might have indicated both the cause and the effect of that perversity, as a timely warning, whenever he made efforts to ask them. The perversity is there, as the vengeful effect of an antecedent cause. Astrology is not "meant to comfort the lazy and the disappointed," but its true function is to "whip up" the lazy and "warn" the disappointed, for the future, against further "mishaps" and "blandishments." The "Upanishat Honey-Drops" must be freely mixed with the bitter-sweets of this decoying *prapañcha*, to be able to rate astrology at its true worth. There is only too much of "Upanishat Honey-Drops" just now, and "blood-drops" will be more useful to disillusion "sham", "hoax" and "humbug." *Apara-vidyās*, such as agriculture, banking, astrology, cookery and medicine, should be thoroughly mastered, before *Para-vidyās* could be safely taken up. For, *Apara-vidyās* are valueless only to such as have transcended the *duḥkha-pravṛitti-mārga*, and are nearing *Illumination*; While Upanishats

can be handled solely by those who are possessed of "*living* Gnosis", and not by those who are attacked with chronic verbal diarrhœa, as a mere matter of monied vanity and contagion. Mr. "M. V. N." should know that the greatest of *Para-vidyās* is *Dahara-Vidyā* which is "*face-to-face knowledge of God*". A second-hand retailing of the washings that flow from the gutters of spurious European orientalists, is not hankering after Para-vidyā, and is consequently much less of the nature of "Upanishat Honey-Drops," which, if genuine, will have the sweet savour of honey, and never the malodour of fermenting molasses.

One thing is, however, certain viz., that for certain temperaments, only crushing thunderbolts of misfortunes (for, good-luck is always attributed to the strenuous endeavour and dash of the person himself), acting like a *klapperstein*, as a German would say, pre-told by an astrologer, will be the best proof of the competency of the science of Astrology to presage the transient human destiny. A competent astrologer may be chosen for a direct experiment.

ASTROLABUS.

सभानुरिन्दुः शशिजश्चतुर्थे गुरुःसुते भूमिसुतः कुटुंबे ।
भृगुः सपत्ने रविजः कलत्रे विलग्नतस्ते विफलाभवन्ति ॥

This verse is found in the second chapter, entitled Grahasvarupagunadhyaya, of Vaidyanatha's Jatakaparijata. It means that Luna when conjoined with Sol, Mercury when in the fourth house from the ascendant, Jupiter when in the fifth, Mars when in the second, Venus when in the sixth, and Saturn when in the seventh, become peregrine. In other words, the following configurations are regarded as not satisfactory in a geniture: (1) the conjunction of the Sun and Moon, (2) the location of Mars in the second, (3) the location of Mercury in the fourth, (4) the location of Jupiter in the fifth, (5) the location of Venus in the sixth, and (6) the location of Saturn in the seventh The conjunction of the Sun and Moon points to unstable fortunes and a rolling mind, not to speak of defect in eye-sight occasionally. The location of the Red Planet in the second will make a person either a spendthrift or impecunious. Mercury in the fourth renders an easy home-life impossible. It is difficult to see however why Jove must be regarded as useless in the fifth, though, when bereft of strength by motion, position and aspects, he may bring on discord in the family-circle or home-life, and loss in money-ventures and pecuniary transactions. Venus in the sixth may make a man an epicure and a dandy, so much so that he will be tempted to live above his means and ruin himself. Saturn in the seventh will give the native a whole lot of treacherous foes, an ailing or sullen marriage-partner, and trouble and losses through partnerships. It is hence clear that Vaidyanatha wishes to lay special emphasis on the bad points of the several configurations, though an European astrologer will be inclined to be equally alive to all the claims of their features. But there is no denying the fact that the configurations specified here are more evil than good.

——V. V. R.

THE DUTIES OF CITIZENSHIP.*

The subject of citizenship has been chosen by the members of the Literary Association, at whose instance the large gathering of all classes of people has met here together to-day. It is very creditable to their good sense and patriotism. They seem to appreciate the boon conferred upon them and their brethren by the King, and to long to know the responsibilities of their position. The boon conferred is the priceless gift of a share of the sovereign power, which as a whole is divisible into legislative, judicial, administrative and military powers. Great writers in ancient Greece and Rome, to whom modern Europe is so much beholden in politics and other departments of knowledge, have given us their views on the subject of citizenship, called in Greek *politeia* and in Latin *civitas*.

Citizenship, according to Aristotle, consists in being a partner in the exercise of sovereign power, in the choice of high officers of State, in deciding cases on facts, and in the making of laws. Among the ancient Romans *jus civitatis* included, firstly *jus publicum, civitatis* in its two-fold aspects of *jus suffragium* and *jus honoris*, and secondly *jus privatum civitatis* in its two-fold aspect of *jus connubii* and *jus commercii*.

To-day it is unnecessary to deal with the private side of citizenship, relating as it does to the right to marry and the right to carry on trade according to the laws of one's country. We should concern ourselves to-day with the higher form of citizenship, the public side of it, known as *jus publicum civitatis*, denoted by the famous expression *suffragium et honores*. *Suffragium* is the fragment of political power known as the right to vote as to the choice of high officers of State, and the right to absolve or condemn a person in a proceeding

* A lecture delivered recently at the Ānanda College, Colombo, by Mr. P. Rāmanāthan, K.C., C.M.G., under the presidency of Sir Joseph Hutchinson, Chief Justice of the Ceylon Supreme Court, and specially communicated to us for publication.—*Ed. L. T.*

before courts of law as a *judex* or judger of facts; and *honores* was that fragment of political power which a citizen enjoyed by virtue of his election, as a high officer of State. The manner of voting was by the *tabella* or voting tablet, which its voter had to mark with a *punctum* opposite the candidate's name.

It will now be seen that according to the ancient Roman view citizenship, in its higher sense, is resolvable into the state of the elector and the state of the elected member or representative; that a share in the Government of the country means a power to choose a person for a high office, to decide cases on facts, and to sit as the people's representative in the National Council. These ancient ideas of citizenship still continue to govern us.

The English people have not entertained other ideas of citizenship. Among them the work of having a share in the judicial administration of the country as judges of fact was cast on their shoulders centuries ago. That work was known as the work of grand juries and petty juries. The grand jury consisted of twenty-three good and true men, summoned to hear accusations brought against alleged offenders and to ascertain whether a *prima facie* case had been made out against them or not. If so made, they had the right by a majority of at least twelve, to forward the case to the high court for trial and determination. At the trial of both criminal and civil cases, the petty jury were put into requisition. It was their duty to decide upon all questions of fact and their judgment was final. Though the English had been partners with the king in the judicial administration of the country for many centuries as judges of fact, yet in regard to the Parliamentary Government they were not taken into partnership till 1832, just seventy-eight years ago. It was in that year that the first Reform Act was passed. Before 1832 Parliamentary representation was in a deplorable state. The countries and the great commercial towns alone could exercise freely the right of suffrage. Even then, the

enormous expenses of contesting such constituencies left their representation in the hands of a few great local families. Pitt could not obtain a seat in Parliament except by purchasing a borough at the hands of the great borough-jobber, Lord Clive. Canning got into Parliament because he was a *protégé* of the Duke of Portland. Burke secured a seat through the help of Lord Rockingham, whose private secretary he was. Boroughs or chartered towns which had the right to send representatives to Parliament, were, many of them, "rotten" boroughs or "pocket" boroughs. Pocket or close boroughs were towns or villages, the representation of which was practically in the hands of some individual or family. Rotten boroughs were those towns or villages which had fallen into decay and had a mere handful of voters, but which still retained the privilege of sending members to Parliament. At the head of this list of rotten boroughs stood Old Sarum, an abandoned town, the proprietors of which returned two representatives of their choice, though it did not contain a single inhabitant. These rotten and pocket boroughs were sold in the open market for varying sums from £4,000 downwards; and if a person of ability and ambition, standing outside the pale of certain noble and wealthy families, desired to enter Parliament, he had to buy one of these boroughs or seek the patronage of a borough owner. As early as 1766 Lord Chatham denounced the borough representation as the "rotten part of our constitution". He said: "This house is not the representation of the people of Great Britain. It is the representative of nominal boroughs and of ruined and exterminated towns; of noble families, wealthy individuals and foreign potentates."

The Reform Act of 1832 swept away the nomination of rotten boroughs, and released 143 seats for distribution among the towns and countries requiring additional representation; created 43 new boroughs; increased county members from 95 to 159; established a £10 house-holder's qualification in boroughs; and extended the county franchise to lease-holders and to tenants-at-will paying a rent of £50 a year. Another Reform

Act followed in 1867. There appears to be now in England and Wales, Scotland and Ireland 117 counties returning 283 members; 255 cities and boroughs, returning 360 members; and eight Universities returning nine members; making in all 380 electorates, 652 members, and nearly 3,000,000 electors on the register.

It has been pointed out by writers on constitutional law that the most important function of the elected members who formed the House of Commons was to appoint the Government for the time being, that is, some forty or fifty high officers of state, to carry on the executive administration of the country. Mr. Bagebot says, "Chosen in name to make laws and vote suppliers, the House of Commons finds its principal business in making and in keeping an executive." The leading statesmen of the political party which has a majority in the House has a claim on their party to become members of the Cabinet and heads of departments. These are the honors and emoluments which draw some of the most hard-working, ablest and most brilliant men in England to undertake the burdensome duties of Parliamentary life. Without such honors and emoluments public citizenship will prove to be an unmitigated burden. Do you think that Parliamentary life in England will be so successful as it is now, if a person having the confidence of a majority of the House of Commons, has not the chance of becoming Prime Minister, or if other good and true men have not the chance of filling the other chairs in the Cabinet and the many other seats reserved for the heads of the departments outside the Cabinet? In Ceylon the elective principle has now been introduced to a limited extent. I hope the nominated seats mentioned in the ordinance now before the Legislative Council would, in the course of a few years, be all converted into elected seats. I hope still further that His Majesty the King would in a few more years grant to the elected Council the right to appoint at least a few of the Ceylonese to the high financial and legal offices which are now held by appointments made by the Secretary of State.

The strength of citizenship consists in taking an abiding interest in the welfare of the public and in forming for ourself, and helping to form in others, correct ideas on the public questions of the day. The organization of sound public opinion, that is, opinion on the public affairs of the country, is of vital necessity for citizenship. Each country must have its own methods of organizing public thought and public action, according to its needs and circumstances. It would be well for the citizens of Ceylon to know the different parts of the machinery which exists in England for the organization of sound public opinion. I would mention, first, the immense influence brought to bear upon Englishmen by the principals and professors of Colleges. They are continually moulding right thought in England, and President Hadley of Yale University in Connecticutt observes, in a recent address, that millionaires and others will not be making their immense gifts to colleges and universities every now and then except for the fact that the universities and colleges of the United States of America are admitted on all hands to prepare students for the performance of the duties of citizens in as efficient a manner as possible. If a man is to have a share in the administration of a country, he shall be equipped for his work at the expense of the State, and therefore free education up to about the 18th year is the rule in America. The Goverment of Ceylon must now be prepared to spend much more than they are now spending upon higher education. When the King has graciously granted to the Ceylonese a share in the administration of the country, it will be foolishness in the highest degree to curtail the system of higher education now prevalent in the country. It is a matter deeply to be regretted that the Royal College is going to a converted into an industrial school, and that high literary training, so necessary to culture, is going to be circumscribed, if not suppressed. Carpentry is good in its own way, but it will not give to the country trained citizens. The policy of denying to the people the

highest education which the country can afford is fraught with the gravest danger to the attainment of high aims and holy living. If we are not to have such an education, we shall soon lose the opportunities we have now, few as they are, of entering the Civil Services, or even the Bar, or Medical Service, with the result that we shall soon become a nation of artizans and mechanics only. Then will the country be flooded with office-seekers from abroad. Really and truly we ought to endeavour to have a university of our own in order to maintain our proper position in the country and live the life worthy of able citizens. The principals and professors of colleges in England are not the only forces engaged in organizing sound public opinion. There are distinguished public lecturers in all parts of England, working conjointly with numberless editors of, and writers of articles in, high-class magazines and newspapers. It is a pleasure to read the articles in these high-toned journals. They write freely, without any sign of fear or favour. In Ceylon, even editors are afraid to speak out what in their heart of hearts they believe to be right. The atmosphere in this country is so tainted that sound thought and right action do not seem to find a congenial growth in it. Men in high places are so overbearing, when opposed even slightly, in the carrying out of what appears to them to be right, and are so unforgiving, that men who are able to lead the community wisely and well, are hushed into silence. Men of high character and ability should never be irritated by criticism. They ought to be thankful for it, and weigh carefully everything that has been said against their own proposals. Unless we have an abundance of officials and unofficials of this frame of mind in high places, it will be impossible to develop easily the habit of right thought and right action in our midst. England is full of such noble characters, especially in the class of statesmen and lawyers who are on the look-out for wrong thought and for signs of tyranny and oppression, so as to save public opinion from being tampered with or gagged in any way.

Broad-minded lawyers give tone and direction to public affairs in Parliament and in Municipal Councils, and are sought by the people as their natural advisors in all their difficulties, throughout the length and breadth of England. No one there dares to speak of them with disrespect, much less as a pest of the country. It would seem that in Ceylon they are to be likened unto the pestiferous snails* of Kalutara. Those of a learned, liberal and honourable profession must be greatly depressed to hear themselves compared to the slimy, destructive creatures which everybody longs to crush under his feet. The truth is that in Ceylon many a Chief Justice and other Judges of the Supreme Court have borne testimony publicly in court to the fact that without the aid of the Bar they cannot administer justice satisfactorily. The members of the Bar are the colleagues of Judges in the administration of justice, and the natural advisors of the country in all matters of law and legislation. They are devoted to the safety and well-being of the public, and how galling it is for these men to be spoken of so lightly. If a joke is needed to divert attention from the prevailing heat of the day, it need not be cracked at the expense of men who are doing their very best to serve the public under the direct supervision of the Judges of the Supreme Court.

The rank and fashion of England called "Society", is another body of people who are devoted to the organization of sound public opinion. In the drawing rooms of the great mansions of these distinguished people, noted for their hospitality, all classes of leading men and women are drawn together in social intercourse for the purpose of enlightening each other; and when the season in towns closes, there is an adjournment of the rank and fashion to the "country houses," where the same kind of liberal hospitality is kept up for the edification and amusement of different classes of citizens during

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* Some of these are handsome roseolabiate operculates and do immense credit to Ceylon as a fond habitat of land snails—*Ed. L. T.*

what is called the hunting or shooting season. Last of all may be mentioned the great institutions known as clubs, which in London and other great cities resmble huge palaces. Some of them have as many as 5,000 or 6,000 members. It is an education in itself to enter one of these great clubs and to see the manifold activities engaging the attention of the members in its numerous halls and rooms and nooks. Incessant interchange of ideas on the topics of the day will be going on from hour to hour amongst the members coming in and going out, with their private friends. By this means error is eliminated and sound opinion formed and strengthened. Then follows action—effective action at the right moment, in the right direction. This is effected by committees of the club, or by caucuses. The term "caucus" was introduced from America, first into Birmingham, and was readily taken up by the other cities as a most useful contrivance for directing, and controlling, the affairs of citizens. A caucus is an association of rate-payers or voters for the management of all the electioneering business of a party. It nominates candidates, overlookes the conduct of its members, gives them the right information at the right time, shows them what to do, and in fact it does everthing that is necessary to be done to gain the good end it has in view. Such are the methods of conducting Parliamentary affairs in England.

In Ceylon, the suffrage of absolving or condemning alleged offenders, called trial by jury, was introduced by the Ordinance No. 19 of 1844. It is the duty of the King to sit and hear the disputes between his subjects, and settle them as quickly as possible. As he cannot be here, there and everywhere, he has to depute his sovereign power in this respect to judges and jurymen. There is no grand jury in Ceylon. The functions of the grand jury have been vested by the King in the hands of the Attorney-General and Solicitor-General of Ceylon. But all questions of fact which have to be decided in the criminal cases committed for trial before the Supreme Court are decided by the special and common jurors, who

shall have certain proprietary and educational qualifications. The right to sit as members of the Municipal Councils, and the right to vote for the election of such members, is conferred by the Ordinance No. 17 of 1865, and rests on a combination of household, income and educational qualifications. The bill now before the Legislative Council extends the suffrage to the choice of certain members of the Legislative Council. Neither the electors nor the elected have any voice whatever in the choice of the executive officers of the Government. Until this power of choosing some at least of the administrative officers is granted, work on the part of the elected members will be without the chief incentive for best work.

There is hardly time left now for speaking about the responsibilities of the electors and the elected. Nevertheless, a few observations must be made. It is absolutely necessary to take as wide a view as possible of citizenship and its duties, if the boon conferred is to bear the good fruit it should. Citizenship must be looked upon as one of the most important instruments of culture offered to man by the Lord of all Mercies, for the uplifting of the spirit from the corruptions of selfishness and wickedness. How many such instruments are being desecrated in the world owing to an imperfect appreciation of their real value! Of the instruments of culture called the home, the school, matrimony, father-hood, mother-hood, profession, etc., I will have time to say only a few words about the home, to point the moral regarding citizenship. The home is obviously the scene of labour for the conversion of selfish love into neighbourly love, and for developing reverence for man. The young members of most families are never taught this truth. They are therefore a prey to their respective likes and dislikes. Instead of learning to make sacrifices for each other and to regard each other with reverence, they become more and more selfish, lose esteem for each other, and being estranged at home, love to make friends abroad, out of doors, with persons who flattered them and agreed with them to gain their own ends. Owing to this condition of things

at home, and to the difficulty of finding servants to help in domestic drudgery, it is getting to be the custom in the great cities of Western lands to break up the home and take apartments in hotels. This disruption of homes in the West is due to the erroneous idea that it is not worth the trouble of maintaining them. Had parents known that the home was the best training-ground for young souls in regard to habits of neighbourly love, self-sacrifice and esteem for the virture of each other, parents would not readily fly to the hotel for peace. If citizenship be regarded as an instrument of culture for broadening out the little neighbourly love found in man's heart to the widest philanthropy, with its attendant peace and nobility of character, it will not be misused or prostituted for selfish purposes. According as the mind of the citizen serves his own aggrandizement or the welfare of the public, citizenship will be to him a curse or a blessing. If it proves a blessing to him in regard to the creation and growth of public spirit, it will be a blessing also to the community to which he belongs. There were men in Ceylon who were remarkable for their public spirit, whose lives are worth reading and meditating upon, like the late Lorenz, James de Alwis and Sir Kumārasvāmi. They were most pains-taking men in and out of the Legislative Council, devoted to the welfare of the public, staunch and independent, real leaders, who were not afraid to speak, who did not back-slide, and who maintained a high standard of work to the very last. Their example is worth copying.

I have lots more to say as to the concrete duties of electors and of elected members, weaving into this part of the subject my own experience of the great men whom I had the honour to work with, but I must now close, and it remains for me only to thank you all, for the attentive manner in which you have all listened to me. I have also to thank the Chief Justice for taking the chair, and showing in many other ways his great sympathy with the efforts of the people to uplift themselves, and live a life worthy of good and true citizens.

P. R.

Maritime Activity and Enterprise in Ancient India.

(Continued from page 36 of No. 1. Vol. XI.)

(Intercourse and Trade by Sea with China—II.)

VI. Indian Colonists: Detailed Account of their Migrations and their Fortunes.

(B)

The history of the Indian settlers at *Lang-ya* and *Tsi-moh* in China, as compiled after a minute and critical examination of a heavy mass of Chinese and other literature by the learned Professor from whom we have already quoted, shows their various fortunes, their successes and reverses, their frequent migrations and the continuous commercial intercourse by sea that they kept up from the *seventh century B. C.* till their final absorption in the kingdom of Cambodia founded by Hindus in the Indo-Chinese Peninsula *(Further India)* about the commencement of the Christian era. In the following description we are borrowing wholly from the pages of the Professor's *Western Origin of the Early Chinese Civilisation.* From the very first, these colonies were independent and situated on territory outside the limits of the Chinese Dominion. The progressive advance of Chinese power over the land gradually drove them away from the central stations and marts of their selection. They always chose, for their trading stations, places on the sea-coast at proximity of the Chinese, but without the limits of the Chinese territory. They wanted thus to be enabled to trade easily with the Chinese centres, without losing their own independence, and running the risks of seizure of their goods or of extra duties and taxes. At first, when the Chinese were settled chiefly around the basin of the *Hwang-ho,* the greater part of the remainder of the country being uncivilised and wild, they established their settlements on the south side of the *Shantung* peninsula in the Gulf of *Kiao-tchou,* which they frequented during the three centuries *B. C.* 675-375. About 547 *B. C.*, they had to recognise the suzerainty of the

neighbouring Chinese Kingdom and in 493 *B. C.* they were conquered by another Chinese Kingdom which in its turn was destroyed shortly after (472 *B. C.*) by a fresh Chinese family, the *Yueh*. These civil wars drove them away from *Lang-ya* and *Tsi-moh* and they went to the ports of *Kwei-Ki* and *Tung-yeh*. The former they had to give up in 207 *B. C.* when the Chinese Empire extended its sway to the place and the latter when internecine war (140-110 *B. C.*) disturbed the country, finally shifting their quarters to the Annamese coasts, to the west of Cambodia. (*Vide Western Origin of the Early Chinese Civilisation* pp. 237-240). The Chinese state which took possession of the territory of these colonists in 472 *B. C.* removed its capital to their emporium *Lang-ya* in the same year, and on the occasion the colonists lent their navy frequenting the Chinese coast for commercial purposes, to carry 2800 soldiers (*Ibid* p. 262). During the half century immediately preceding the final transfer of their emporium from *Lang-ya* (425-375 *B. C.*) the trade from the Indian Ocean to the coasts of China passed more completely into the hands of Indian mariners who had been compelled, however, for some reasons not definitely known at present, but perhaps owing to the difficulty of re-victualling their ships, to shift their former sea-route through the Straits of Malacca and to navigate by a longer and more circuitous path by the south of Sumatra and Java. The articles imported by these traders are historical witnesses of the Indian trade carried on with the south of China at the time (*Ibid* p. 387). They imported and introduced into China various characteristic Indian products as may be learned from the records relating to the Chinese Kingdom in their neighbourhood the rulers of which could get for themselves those rarities. Thus we find these merchants importing about the end of the fourth century *B. C.* (324-310 *B. C.*), asbestos wicks which could not be got from elsewhere than Badakshan and the rainless plains of Northern India, rhinoceroses of northern India, rubies of Badakshan etc., articles which must have come from the north-

west sea-borders of India; and also pearls and mother-of-pearls of the Indian Ocean and various commodities of like nature which were looked upon as novelties in China at the time. Iu the third century B.C. they introduced for the first time in China sugar-of-cane and sugar-candy, India being then and for long afterwards the sole sugar producing country (*Ibid* pp. 178-181).

Coming down to the *second century B. C.*, we find these colonists (who owing to the appearance of other competitors from the Red Sea had to establish stations and marts at all the points of vantage on the Chinese coast though maintaining their independent central settlement outside Chinese territory), importing through the semi-Chinese ports of *Hoppu* and *Kattigara*, fragrant plants from Southern India, peacocks which had been exported by Indian traders to the west since very ancient times but appear now for the first time in China, corals which were perhaps imported into India and re-exported from its emporia on the coast, and other Indian articles of merchandise. (*Ibid* pp. 232-235). At this period also, these mariners acquainted with the pearl fisheries of Ceylon and the Persian Gulf discovered pearls on the western coast of the island of Hainan off the coast of China and created pearl fisheries there (*Ibid* p. 240). Coming down to still later times, 111 *B. C.*, we find the Chinese Emperor planting in the Imperial gardens at the Capital, various Indian plants unknown in China before but introduced by these traders of India (*Ibid* p. 246). Soon after this we hear again of these traders presenting to the Emperor of China a large quantity of bright pearls, curious stones and some coloured glass manufactured in the Kingdom of the old Gandhara in modern Afghanistan which was an Indian province in those days. The Emperor was so pleased with this glass that he sent a special envoy by sea to purchase a quantity of this article from the southern emporium of the Indian colonists (*Ibid* p. 246).

(To be continued.)

H. C. C.

THE "ĀGAMIC BUREAU" NOTES.

Artha-Panchaka.

Mr. A. Govindāchārya, a devoted student of the Vaishṇava-Siddhānta, and an accomplished exponent of its teachings, has laid the reading public under a deep debt of gratitude by the publication of an English translation of Piḷḷai-Lokāchārya's *Artha-Pañchaka*, a maṇi-pravāḷa text-book of mystic dogmatics appertaining to the "Teṅgalai School" of Śrī-Vaishṇavas. The translation appears in the Journal of the Royal Asiatic Society for July 1910, is prefaced with an introduction from the pen of Dr. G. A. Grierson, the well-known editor of the "Linguistic Survey of India", and concludes with Nārāyaṇa Yati's Artha-Pañchaka in Sanskrit. Dr. Grierson says:

"The Artha-Pañchaka written in Tamil in the 13th century A.D., by the celebrated Piḷḷai Lokāchārya, is quite the most important summary of the modern Bhāgavata doctrine of Southern India that we possess ....It is well known that modern Bhāgavatas are divided into two *kalās*, or schools of thought, commonly known as that of the North (*Vaḍa-galai*) and that of the South (*Teṅ-galai*) respectively. The main difference between these affects the doctrine of Grace, the former teaching that God's Grace, is "co-operative", and the latter that it is "irresistible". They also differ in the view held regarding the Goddess Śrī. The Vaḍa-galais look upon her as a form or phase of the Supreme, assumed mainly for the purpose of spreading the truth, and, equally with Him, infinite and uncreate. The Teṅ-galais, on the other hand, give her an independent personality. She is looked upon as the mediator between God and man, and, while from one point of view she is created by the Supreme, from another point of view she is one with him.........The doctrine of irresistible grace taught by Lokāchārya demands a corresponding attitude on the part of the believer. This is known as *prapatti*, or self-surrender. It is a stage beyond *bhakti*, which (like an infant monkey clinging to its mother) connotes *active* love and devotion, while *prapatti* (like the self-surrender of a kitten carried by its mother) is entirely passive. Prapatti, carried to its logical conclusions, entails the further doctrine that devotion and reverence are due to the mediator (āchārya), who puts the postulant on the right way, and presents him to God as a soul to be saved. It will therefore be noticed that the *Artha-Pañchaka* lays great stress on prapatti and āchāryābhimāna, while the text-books of the Vaḍa-galais, including all those of Northern India, stop at *bhakti*, and insist on the active participation of the soul in working out its salvation, with the loving co-operation of a merciful and gracious God".

We can easily see from the above that Dr. Grierson is thinking of the so-called *Markaṭa-nyāya* and *Mārjāra-nyāya*, so familiar to every votary of the Āgamānta, as coming among its vitalising elements. For, Hara-śarma-muni, the author of the the Skāndopapurāṇīya-Śivabhaktavilāsa or so-called Agastya-bhakta-vilāsa (which, in the words of its commentator Nṛisimha-

mānavali, is *nikhila-purāṇa-upapurāṇa-sāra-bhūtam, bhakti-pradhānam, anu-artham, bhakta-vilāsa-ākhyam upa-purāṇam*) says:

कृत्वासर्वमिदंकश्चित् पुनर्गर्भेनिमज्जति ।
त्यक्तसर्वक्रियःकश्चित् अयत्नात्मुच्यतेमुनिः ।
तदुक्तेभ्योह्युपायोन्यः सर्वबन्धविमोचकः ।
अन्वयव्यतिरेकाभ्यां सानाम्नाभक्तिरुच्यते ॥
क्वचित्कृताकृताक्वापि मार्जारीभक्तिरुच्यते ॥
आक्रामन्तीं नगाद्न्यं नगंमातरमात्मनः ॥
नसंकटेपित्यजति संश्लिष्यन्मर्कटात्मजः ।
तथैवापत्सहस्रेपि यः शिवःशरणंव्रजेत् ॥ etc.

These verses occur on page 11 of the Benares Edition of the said Śiva-bhakta-vilāsa. The commentator Nṛisimhamānavali condemns the mārjārī-bhakti in these words: Kvachit deśa-kāla-ādi-viśesha-kṛitā kvāpi akṛitā yā bhaktiḥ sā mārjārī-bhaktiḥ uchyate yathā mārjārī mūshaka-grahaṇa-velāyām eva manaḥ niśchalam kurute na anyadā *sā bhaktiḥ adhamaḥ* iti bhāvaḥ. But he commends the markaṭātmaja-bhakti. It is probable, however, the Vaishṇavas (and the *Teṅgalai* school in particular) have sought to interpret the mārjārī-bhakti in a different light, since the time they came into possession of these originally Āgamic bhakti-analogies. What we wish to bring to the notice of our readers is that these mystic similitudes are the property of the ancient Āgmāntins and their later adoption by the *Teṅgalai* Vaishṇava-Siddhāntins ought not to be allowed to obscure our vision as regards their earlier and more legitimate interpretation. It is also possible that the *Vaḍagalai* Vaishṇavas follow the interpretation of the Āgamānta, in thinking of mārjārī-bhakti as quite inferior to markaṭātmaja-bhakti. Whatever our difference of view, Mr. Govindāchārya's translation truly breathes all the fragrance of oriental devotion, and ought to appeal to all sincere souls in search after God. The five 'arthas' dealt with in the work are sva-svarūpa, Para-svarūpa, Purushārtha-svarūpa, upāya-svarūpa and virodhi-svarūpa. The whole mystic discipline of the Teṅgalai School is summed up in the Āgamic formula of *guru-liṅga-jaṅgama-sevā*, the exact spirit of which is so stirringly and touchingly sung by the Āgamāntin, Saint Vāgīśa:

நங்கடம்பனைப்பெற்றவள்பங்கினன்
றென்கடம்பைத்திருக்கரக்கோயிலான்
றன்கடனடியேனையுந்தாங்குத
லென்கடன்பணிசெய்துகிடப்பதே.

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